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WENLI PARTICLES

虛字指南

BY J. J. BRANDT
WITH A FOREWORD BY HARDY JOWETT

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Wenli particles

FOREWORD

Mr. Brandt has already laid students of Chinese under very heavy obligations and his present work on Chinese Particles will add more to the debt.

A careful study of this book will convince many that the reproach often levelled against the Chinese Language that it is not a good medium for correct expression, that it is obscure and ambiguous is not quite justified.

There are, as in any other language, difficulties to be met with, but these are more due to lack of familiarity with the structure of the language than to any essential defects. The idea that still persists that Chinese is inherently difficult for an alien to acquire is more due to its wide differences from any other language that Westerners are familiar with than to the language itself. It has been for centuries and still is an adequate medium for the exchange of ideas between millions of people and the mere law of adaptibility must have by this time eliminated most of its obscurities. The real reason why many students regard Chinese as too difficult to acquire is based largely on prejudgements and unanalysed criticism. Mr. Brandt has already in his elementary book on Wenli done a great deal to ease the burden of the student of the written language. In his new book he deals with what is the most unyielding problem of Chinese, the particle. To the beginner this minute element of speech may seem to present insuperable difficulties and many

a student has given it up in despair. He applies the rules of the grammar he is acquainted with, makes definitions and deduces laws of speech and with a complete system in his head he approaches Chinese only to find that in practice his theories break down. This is the inevitable result of approaching Chinese from the standpoint of alien grammatical science. Students are referred to the introduction to Giles Dictionary to realise the futility of reducing Chinese to our canons, and the grammatical section of the early editions of Wade will deepen the impression of the hopelessness of applying Western criteria to Chinese. It is only by reference to the language as a living entity and by the method adopted by Mr. Brandt of finding the particles in actual living sentences that clearness emerges. Particles are "classified", but there is no attempt at any scientific treatment. By this we do not mean that there is no method, the book is one of method. But no fully rounded system is first evolved and then sought to be justified by examples. The reverse is the method adopted. The word is taken in its setting, its significance indicated and its precise meaning and use defined. Mr. Brandt's wide reading in the literature of the Chinese has sufficient range of selection to elucidate the uses of a wide range of words and his critical and interpretive faculty may be relied upon to safeguard the student from pitfalls. 194 of the most common particles are dealt with and for ease of reference they are divided into 27 groups. Arranged alphabetically facility of reference is secured.

This is no place for a critical treatment of the book, this should be left to the reviewers. A glance through the volume may, as always is the case where translation of any language is involved, furnish matter for difference of opinion, but not so far as we can judge of sufficient

importance to invalidate the treatment of any of the words. All we desire to do is to draw attention to the soundeness of the method adopted and to the real usefulness of the book. The student who plows his way through it will find Chinese a very different proposition from what he supposed it to be, and while no treatise will enable a student to miss the difficulties in study, this book will lighten his burden considerably. He will be no longer bewildered by the stunted explanations of his Chinese pundit, which not seldom make confusion worse confounded. It will gradually dawn on his mind how precise a medium for the exchange of ideas the Chinese language is. We venture the opinion that Chinese themselves will find this book useful just in the same way that Mr. Brandt's book on elementary Wenli has proved to be. The foreign grammarian may take exception to some of the definitions employed by Mr. Brandt, but as the book is interpretative rather than definitive this does not matter.

For the first time an attempt has been made to deal with that annoying, elusive and apparently impossible part of speech on which so much depends, but the treatment is so skilfully arranged that the road of the serious student in made easy. It should initiate a new era in Chinese studies and pave the way not only for an appreciation of the Chinese Language but usher in the day when all the inconveniencies attendant upon intercourse with peoples of alien methods will be removed. It will be a long time before the Chinese drop their own tongue or abandon their own literature, if ever this come to pass.

Meantime the intercourse between the East and the West will become more and more intimate and Mr. Brandt's book will enable many to bridge the gulf that now makes the free expression of ideas and mutual appreciation so difficult.

Hardy Jowett.

PREFACE.

This book is by no means a scientific analysis of laws of the Chinese written language, but a purely practical guide for students of Wenli to help them to find their way among numerous Wenli particles which play so important a part in the Chinese written style and form a very serious difficulty, especially for beginners.

The book consists of two parts: 1. Classification of particles and 2. Table of particles. In the 1st part all the particles are divided into several groups on the same basis as they are classified in the Introduction to Literary Chinese (by the same author). In the 2nd part particles are arranged in alphabetic order of the pronunciation, and each case of their use is illustrated by numerous examples taken from different styles.

When the meaning of a particle is not clear enough to the student, he will find it in the Table of particles, and among the quoted examples of using this particle he will find one showing him its meaning in the given case.

The author will consider himself quite satisfied if his book will save to some extent to students of the literary Chinese the time of which, as the author knows from his own bitter experience, so much is spent in running after the elusive Wenli particles.

J. Brandt.

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CLASSIFICATION OF PARTICLES.

Out of very numerous Wenli particles 194 most frequently used of them have been selected and distributed in the following 27 groups on the basis of the classification applied in the "Introduction to Literary Chinese" (by the same author).

1. The adversative particles.

The adversative particles connect individual words or sentences one of which is contrasted with, or set against another. This kind of structure is very similar to so called adversative coordinate conjunctions, and the adversative particles very much correspond to the expressions: *but, still, yet, however,* etc.

These particles are:

而 *erh*^{2}, 然 *jan*^{2}, 然而 *jan-erh*^{2}, 顧 *ku*^{4}, 故 *ku*^{4},
乃 *nai*^{3}, 曾 *ts'eng*^{2}, 猶 *yu*^{2}.

2. The assimilative particles.

The assimilative particles indicate the resemblance of one object to another, and are similar to the expressions: *like, as, as if, as though, just as,* etc.

These particles are:

若 *jo*^{4}, 若 *jo*^{4}.....然 *jan*^{2}, 如 *ju*^{2}, 如 *ju*^{2}.....然 *jan*^{2},
似 *ssu*^{4}, 猶 *yu*^{2}, 由 *yu*^{2},
儼然 *yen-jan*^{2}, 儼若 *yen-jo*^{4}, 儼如 *yen-ju*^{2}.

3. The causal particles which indicate cause or reason.

These particles are;

既*chi*^{4}, 以*i*^{3}.... 故*ku*^{4}, 蓋*kai*^{4}, 爲*wei*^{4}, 因*yin*^{1}.

4. The comparative particles.

The following are the particles which are used in comparative constructions:

A Single particles.

較*chiao*^{4}, 乎*hu*^{2}, 比*pi*^{3}, 於*yü*^{2}

B. Compound particles.

寧*ning*^{2}..... 不*pu*^{1} (*or* 莫*mo*^{4}), 寧可*ning-k'o*^{3}..... 不可*pu-k'o*^{3}, 與其*yü-ch'i*^{2}..... 不如*pu-ju*^{2}, (or 莫如*mo-ju*^{2}, 不若*pu-jo*^{4}, 何如*ho-ju*^{2}, 寧*ning*^{2}).

The comparative particles are used when two objects, states or actions are compared and when one of them is represented as more preferable. The meaning of these particles corresponds to the English: *than; it is better .... than; as compared with .... it is better,* etc.

When it is only stated that an object, state or action is more preferable without comparing it with any other, the particles: 不如^{2}, 不若^{4}, 寧^{2} are used.

These particles correspond to the English expressions: *better; it is better.*

5. The conditional particles.

The conditional particles are used in constructions corresponding to the subordinative conditional sentences. All these particles mean: *if; supposing that.*

These particles are:

而 *erh*^{2}, 若 *jo*^{4}, 如 *ju*^{2}, 苟 *kou*^{3}, 設 *she*^{1}, 使 *shih*^{3},
倘 *t'ang*^{3}, 假令 *chia-ling*^{4}, 向使 *hsiang-shih*^{3},
鄉使 *hsiang-shih*^{3}, 若夫 *jo-fu*^{1}, 如使 *ju-shih*^{3},
設或 *she-kuo*^{4}, 設使 *she-shih*^{3}, 有如 *yu-ju*^{2}.

6. The conjunctive partices.

The conjunctive particles serve as conjunction between individual words or sentences and correspond very much to the expressions: *and; with.*

These particles are:

及 *chi*^{2}, 即 *chi*^{2}, 暨 *chi*^{4}, 且 *ch'ieh*^{3} 而 *erh*^{2}, 並 *ping*^{4}, 與 *yü* ^{3}.

7. The consequential particles which indicate consequence or result.

These particles are:

即 *chi*^{4}, 致 *chih*^{4}, 而 *erh*^{2}, 方 *fang*^{1}, 夫 *fu*^{1}, 故 *ku*^{4}, 乃 *nai*^{3},
便 *pien*^{4}, 始 *shih*^{3}, 使 *shih*^{3}, 庶 *shu*^{4}, 斯 *ssu*^{1}, 遂 *sui*^{2}, 則 *tse*^{2},
因 *yin*^{1}, 以致 *i-chih*^{4}, 然則 *jan-tse*^{2}, 是以 *shih-i*^{3},
是故 *shih-ku*^{4}, 所以 *so-i*^{3}, 遂即 *sui-chi*^{4},
由是 *yu-shih*^{4}, 於是 *yü-shih*^{4}.

8. The equalizing particles.

The equalizing particles indicate that a quality, state or action relate to two or several objects in the same degree.

These particles are:

皆 *chieh*[1], 俱 *chü*[4], 均 *chün*[1], 咸 *hsien*[2], 概 *kai*[4], 並 *ping*[4], 等 *teng*[3].

9. The exclamatory particles.

The exclamatory particles are used to express admiration, surprise, delight, lamentation, etc. and to form questions when a negative of the proposition conveyed is implied.

These particles are:

豈 *ch'i*[3], 乎 *hu*[2], 哉 *tsai*[1], 也與 *yeh*[3]*-yü*, 與 *yü*[1] (*or* 歟 *yü*[1]).

哉 is often used in the middle of a sentence after individual words giving a strong emphasis to them.

乎 used in the middle of a sentence serves sometimes as an expletive.

哉 and 乎 are often used in combination with exclamatory or interrogative particles to complete exclamatory or interrogative clauses.

The particles 與, 也與, 哉 and 乎 are also used as interrogative particles to express ordinary questions.

10. The final particles.

The final particles usually have no individual meaning, and are used to show the end of a clause, a pause or a respite in a sentence.

These particles are:

耳 *erh*^{3}, 爾 *erh*^{3}, 夫 *fu*^{1}, 矣 *i*^{3}, 已 *i*^{3}, 也 *yeh*^{3}, 焉 *yen*^{2},
而已 *erh-i*^{3}, 而已矣 *erh-i-i*^{3}, 耳矣 *erh-i*^{3}, 已夫 *i-fu*^{1},
矣夫 *i-fu*^{1}, 已矣 *i-i*^{3}, 已矣夫 *i-i-fu*^{1}, 也矣 *yeh-i*,^{3}
也已矣 *yeh-i-i*^{3}, 云爾 *yün-erh*^{3}.

Of these particles, 也 and 矣 are most frequently used, and the way of their use is so much alike that it is very difficult to establish a definite rule when one of the two is to be used or when the other. The explanations given on this subject by the Chinese teachers are very vague and unconvincing.

焉 is very similar to 也 and 矣, but comparatively much less used.

也矣 and 焉 are often used in the middle of sentences, at the end of correlated clauses and also after individual words or expressions giving emphasis to them.

耳 and 爾, besides playing the part of final particles, at the same time mean: *simply; only.*

夫 as a final particle has an exclamatory force giving a strong emphasis to the preceding sentence.

已 gives a strong emphasis to the previous assertion.

也已 and 已矣 greatly emphasize the preceding sentence,—*yes*; *indeed.*

矣夫 has an exclamatory force.

已夫 gives emphasis to the preceding assertion.

耳矣 and 云爾, like 耳 and 爾, mean: *simply, only.*

而已 and 而已矣 impart to the sentence a shade of exclusiveness: *only; nothing more; that is all.*

也矣已 gives a strong emphasis to the preceding statement.

11. The individual particles.

There are a few particles which are used in many various ways and cannot be classified in any one definite group. They are therefore united into a separate class of individual particles.

These particles are:

者 *che*[3], 之 *chih*[1], 以 *i*[3], 所 *so*[3].

12. The initial particles.

In the Wenli style the beginning of a new sentence or of a demonstration of some thesis often opens with so called *initial* particles which have no individual meaning, indicating only the beginning of a new clause and sometimes imparting to a sentence a character of generality.

These particles are:

今 *chin*[1], 夫 *fu*[1], 蓋 *kai*[4], 今夫 *chin-fu*[1], 且夫 *ch'ieh-fu*[1].

13. The intensifying particles.

The intensifying particles indicate the increase of the degree of quality, state or action.

These particles are:

益 *i*^{4}, 更 *keng*^{4}, 尤 *yu*^{2}, 愈 *yü*^{4}.

14. The intensifying-conjunctive particles.

The intensifying-conjunctive particles, like the conjunctive particles, serve to join individual words and sentences. And yet there is a considerable difference between these two groups. The intensifying-conjunctive particles are used when only one subject is discussed, and when the words that follow after an intensifying-conjunctive particle introduce a new quality of the subject or a new development of the matter in question.

These particles can be translated by the expressions: *and also; moreover,* etc.

These particles are:

即 *chi*^{4}, 且 *ch'ieh*^{3}, 而 *erh*^{2}, 而且 *erh-ch'ieh*^{3}, 並 *ping*^{4}, 又 *yu*^{4}.

15. The interrogative particles.

The Wenli style particularly abounds with the interrogative particles.

These particles are:

安*an*[1], 諸*chu*[1], 何*ho*[2], 曷*ho*[2], 盍*ho*[2], 奚*hsi*[1], 乎*hu*[1], 胡*hu*[2], 孰*shu*[2], 哉*tsai*[1], 惡*wu*[4], 惡乎*wu-hu*[4], 耶*yeh*[1], 也與*yeh-yü*[1], 焉*yen*[1], 與*yü*[1], (*or* 歟 *yü*[1]).

16. The limiting particles.

The limiting particles imply to a quality, a state or an action a character of exclusiveness, and correspond very nearly to the expressions: *only, solely, exclusively,* etc.

These particles are:

只*chih*[3], 僅*chin*[3], 但*tan*[4], 第*ti*[4], 獨*tu*[2], 徒 *t'u*[2] 惟*wei*[2].

17. The particles of approaching action.

There are some particles which indicate that an action has not yet happened, but is only approaching.

These particles are:

即*chi*[4], 幾*chi*[1], 將*chiang*[1], 且 *ch'ieh*[3].

18. The particles of completed action.

The particles of completed action indicate that an action has already happened and relates to the past.

These particles are:

嘗 *ch'ang*^{2}, 既 *chi*^{4}, 經 *ching*^{1}, 竟 *ching*^{4}, 方 *fang*^{1}, 已 *i*^{3}, 已經 *i-ching*^{1}, 適 *shih*^{4}, 纔 *ts'ai*^{2}, 曾 *ts'eng*^{2}, 曾經 *ts'eng-ching*^{1}, 業 *yeh*^{4}, 業經 *yeh-ching*^{1}, 業已 *yeh-i*^{3}.

NOTE. The particles 適 and 方 indicate that an action has just happened.

19. The particles of definite judgment.

The particles of definite judgment imply to the expressed judgments or conclusions a definite character, and are very similar to the expression: *of course; naturally; surely; doubtless*, etc. for positive sentences, and to: *on no account; by no means; not in the least; not a bit*, etc. for negative sentences.

These particles are:

絕 *chüeh*^{2}, 决 *chüeh*^{2}, 毫 *hao*^{2}, 固 *ku*^{4}, 必 *pi*^{4}, 並 *ping*^{4}, 實 *shih*^{2}, 定 *ting*^{4}, 總 *tsung*^{3}, 斷 *tuan*^{4}, 自 *tzu*^{4}, 萬 *wan*^{4}.

20. The particles of the imperative force.

There are some particles which give the verb in a sentence an imperative force.

These particles are:

其 *ch'i*^{2}, 且 *ch'ieh*^{3}.

21. The particles of time.

The particles of time correspond very much to the expressions: *when; as soon as.*

These particles are:

既 *chi*[4], 比 *pi*[3], 比及 *pi-chi*[2].

22. The prepositional particles.

So called prepositional particles play the same part in the Wenli style as prepositions in the European languages. They are very numerous, and the following are the most important of them:

Used before the object.

按 *an*[4], 將 *chiang*[1], 至 *chih*[4], 諸 *chu*[1], 距 *chü*[4], 向 *hsiang*[4], 乎 *hu*[1], 離 *i*[2], 被 *pei*[4], 在 *tsai*[4], 從 *ts'ung*[2], 同 *t'ung*[2], 自 *tzu*[4], 爲 *wei*[4], 由 *yu*[2], 於 *yü*[2] (*or* 于 *yü*), 與 *yü*[3].

Used after the object.

間 *chien*[1], 前 *ch'ien*[2], 中 *chung*[1], 後 *hou*[4], 下 *hsia*[4], 內 *nei*[4], 旁 *p'ang*[2], 上 *shang*[4], 外 *wai*[4].

23. The prohibitive particles.

The structures formed with the aid of the prohibitive particles are similar to the imperative mood from negative verbs.

These particles are:

休 *hsiu*[1], 莫 *mo*[4], 不 *pu*[4], 勿 *wu*[4], 毋 *wu*[2], 無 *wu*[2].

24. The purposive particles.

The particles that indicate purpose are:

而 *erh*², 俾 *pei*¹, 爲 *wei*⁴, 以期 *i-ch'i*², 以便 *i-pien*⁴, 以資 *i-tzu*¹.

25. Signs of the passive.

Some particles are used to turn verbs into the passive voice.

These particles are:

被 *pei*⁴, 遭 *tsao*¹.

26. Signs of the plural.

Some particles serve as signs of the plural.

These particles are:

各 *ko*⁴, 輩 *pei*⁴, 百 *po*⁴, 等 *teng*³, 萬 *wan*⁴.

27. The superlative particles.

The superlative particles indicate the highest degree of a quality, state, or action.

These particles are:

極 *chi*², 綦 *chi*², 切 *ch'ieh*⁴, 至 *chih*⁴, 盡 *chin*⁴, 儘 *chin*³, 迥 *ch'iung*³, 絕 *chüeh*², 良 *liang*², 頗 *p'o*¹, 甚 *shen*⁴, 殊 *shu*¹, 最 *tsui*¹.

TABLE OF PARTICLES.

AN

安 **AN**[1]—an interrogative particle,—*how? which? where? why? what?*

安能如此　　How can it be so?

(如 is here an assimilative particle,—*like*).

如今安在　　Where is he now?

安是安非　　Which is right and which is wrong?

燕雀安知鴻鵠之志　　What can a swallow know of the aims of a wild swan?

(之 here is a sign of the possessive case).

泰山其頹則吾將安仰　　If mount T'ai fall down, to what will I have to look up?

(其 is used here to emphasize the subject; 將 is a particle of approaching action).

自己不正安能正他　　If one be not upright oneself, how can one make others upright?

安

按 AN⁴—a prepositional particle used before the object, —*in accordance with; according to.*

按據	According to the evidence.
按期	According to the fixed periods.
按本分	According to one's duty.
按月支銀	To pay monthly.
按法懲辦	To punish according to law.

CH'ANG

嘗 CH'ANG²—a particle of completed action.

嘗聞其畧也	I have learnt the general outline.
始未嘗信今乃知之	At first I did not believe, but now I know it (之)
子食於有喪者之側未嘗飽也	When the Master was eating by the side of a mourner, he never eat his full.

(For 者 vid. the particle 者, 2, a; 之 is a sign of the possessive case).

昔者吾友嘗從事於斯矣	Formerly I had a friend who pursued this style of conduct (lit. followed things in this way).

(for 者 vid. the particle 者, I, d).

嘗

子曰自行束脩以上吾未嘗無誨焉

The Master said, "From (自) (the man) bringing (行) a bundle of dried meat and upwards I have never refused instructions (to anybody)."

(For 以上 vid. the particle 以, 14).

CHE

者 CHE[3]—an individual particle. This particle is used in the following ways:

1. 者 is often joined to individual words in order to emphasize them.

A. *Joined to adjectives.*

事有難者易者

There are difficult affairs, and there are easy ones.

國有强者弱者

There are strong states, and there are weak ones.

仁者必有勇勇者不必有仁

The benevolent must have courage; the courageous are not sure to possess benevolence.

鄉人之善者好之其不善者惡之

The good people in the neighbourhood love him, and the bad hate him.

(the 1-st 之 is a sign of the possessive case; the 2-nd and 3-rd 之 are pronouns: *him*).

彼蒼者天　　That azure sky.

B. *Joined to nouns. In such cases* 者 *is sometimes preceded by* 也 .

王者舟也民者水也　　The prince is (like) a boat; the people are (like) a water.

(也 is a final particle)

誠者物之終始　　Sincerity is the end and beginning of things.

(之 is a sign of the possessive case).

孝者所以事君也　　Filial piety is that with which the sovereign should be served (事).

弟者所以事長也　　Fraternal submission is that with which elders should be served.

慈者所以使衆也　　Kindness is that with which the multitude should be treated.

(For the combination 所以 vid. the particle 所 , 4).

和也者天下之達道也　Harmony is the universal path.

(之 is a sign of the possessive case.)

道也者不可須臾離也　The path should not be left for an instant.

友也者友其德也　Friendship (with a man) is friendship with his virtue.

C. *Joined to proper names.*

齊有居士田仲者　There was in the Ch'i state a retired scholar T'ien-chung (by name).

有顏回者好學　There was Yen-hui,—he loved learning.

魯平公將出.嬖人臧倉者請曰　The duke P'ing of Lu was about to leave, when his favourite Tsang-ts'ang made a request to him saying. . . .

(將 here a particle of approaching action)

D. *Joined to adverbs.*

或者　Perhaps.

再者　Further.

茲者　Now.

古者天子親耕　In antiquity the Emperor himself ploughed

者

昔者舜薦禹於天　Of old, Shun presented Yü to God (as his successor).

始者不如今　Before (in the beginning) it was worse than now.

E. *Joined to numerals.*

兩者皆是　Both are right.

(皆 is an equalizing particle).

二者不可得兼　Impossible to get the two together.

三者之中　Among the three.

(之 is a sign of the possessive case).

F. *Joined to negatives.*

不者且有火患　(If) not, (then) there will be a fire.

(For 且 vid. the particle 且 ; 3).

G. *Joined to pronouns.*

何者爲重　Which is the most important?

者

2. In combination with verbs 者forms:

A. *Participles or adjective clauses*:

"Those who...."; those which....", etc.

知者不言.言者不知也 — Those who know do not speak; those who speak do not know.

知之者不如好之者 — Those who know it (virtue) are not equal to those who love it.

(之 in both cases is a pronoun: *it*).

有德者必有言. 有言者不必有德 — Those who have virtue are certain to be able to speak (lit. to have words); those who can speak are not certain to have virtue.

不負其十字架而從我者 — He that taketh not his cross and followeth after me.

(而 here a conjuctive particle).

未有己不正而能正人者 — There has never been any one who not being correct himself was able to correct others.

凡爲地方官者 — All those who are local authorities.

者

生之者衆食之者寡 Those who produce it (wealth) are many; those who consume it are few.

(之 in both cases is a pronoun: *it*).

B. *Gerunds or verbal nouns.*

耕種者農夫之事也 Farming is the business of laborers.

(之is a sign of the possessive case).

以足民者裕國 To benefit the state by (以) satisfying the people.

(For 以 vid. the particle 以, 4).

不知者不爲罪 Ignorance is a valid excuse.

治家者不在善積財 The management of a household does not consist in being clever at accumulating money.

3. 者 is also used in some conventional phrases which serve as headings in letters, petitions and official communications and as concluding phrases in official despatches.

敢者 To begin,—I beg to inform.
逕敢者 To begin,—I beg to inform.
敬覆者 I beg to inform in reply.
敬稟者 I beg respectfully to petition.

須至照會者　　A necessary—to—be—sent despatch (a conventional expression used at the end of official communications).

CHI

及 CHI[2]—a conjunctive particle,—*and, with.*

上年冬間及本年春間　　During the winter of last year and the spring of this.

南風發於春間及秋間　　The south wind blows in spring and in autumn.

中美兩國政府及人民關係向極親密　　Relations between the Governments of China and the United States and between the Chinese and the American people are usually very intimate and friendly.

即 CHI[4]—This particle is used in the following ways;

I. As a conjunctive particle,—*and, with.*

茲將原領護照一紙送上即希貴大臣查照註銷可也　　Now I beg to return the originally received passport and I hope Your Excellency will note it and duly cancel.

(將 is a sign of the objective case).

前日互談各事 另繕節畧一 紙送上卽請 貴大臣查閱

I have composed a memorandum on the subjects about which we have talked which I beg to send herewith to Your Excellency and to ask you to examine it.

2. As a particle of approaching action.

雨卽至

It is going to rain.

船卽開

The boat is going to sail.

吾卽爲子言之

I will explain it (之) for you.

3. As a consequential particle,—*then*; *there-upon*; *therefore.*

非此卽彼

If it not this then that.

作錯認錯卽爲好人

After committing a fault to be willing to acknowledge one's fault, this then is a good man.

生人不能一日無用.卽不可一日無財

Living men cannot for a single day avoid using things, and therefore cannot for a single day be without funds.

卽

忠諫不見聽.即當却去　If your loyal advice be not attended to, then you should withdraw.

其聽此言.即爲滿意　When he heard these words, he then became contented.

4. As an intensifying-conjunctive particle,—*and also; moreover,* etc.

不但小民即大夫亦信其爲實　Not only the common people and also the great men believed it to be true.

此舉不但今年難行.即將來亦不可行　This measure is not only difficult to carry out this year but also in the future it will be impracticable.

5. With the meaning: *immediately; at once.*

若有罪犯在內即應交出　If there be any criminals therein, they should be immediately delivered up.

賒錢多少希即示知　I hope you will at once notify me how much money I owe you.

6. With the meaning: *even; even if; even though.*

即死亦不懼　Even death he does not fear.

彼即不言吾亦知之 Even if he does not speak, I also know it (之).

既已違約即非總緊要大事當.... Since there has been a breach of Treaty, even though not an important one, still it will be necessary. . . .

(既 is here a causal particle,—*since;* 已 is a particle of completed action).

7. With the meaning: *namely*; *viz*, etc.

簽訂華盛頓條約八強國者即英比法意日荷葡美等國是也 The eight Powers, signatories of the Washington Treaty, viz. England, Belgium, France, Italy, Japan, Holland, Portugal and the United States of America.

大鼻即李三也 Big-nose *alias* Li-san.

8. With the meaning: *just.*

除害即所以興利也 To eradicate evils is just the way (lit. that with which-所以) to give rise to profits.

始知所伐梨本即是物也 Then he knew that the cut pear-tree was just that thing.

(始 is a consequential particle,—*then*).

即

既 CHI[4]—This particle is used in the following ways:

1. As a particle of completed action.

予既烹而食之 — I had cooked and eaten it (之)

鷄既鳴矣.朝既盈矣 — The cock has already crowed, and the Court is already in full swing.

(矣 is a final particle).

舜之不臣堯.則吾既得聞命矣 — On the point of Shun's not treating Yao as a minister, I have received your instructions.

(之 is an expletive; for 則 vid. the particle 則, note).

2. As a causal particle,—*since; as.*

君既不肯.我不強求 — Since you are not willing, I do not insist.

既無確據實難定奪 — Since there is no distinct proof, it is very difficult to decide.

既有之.何不自食 — Since you have it (the pear), why do you not eat it yourself?

(之 is a pronoun: *it*; 何 is an interrogative particle).

既

既有此風.必有大雨 — As there is this wind, there will certainly be heavy rain.

(必 is a particle of definite judgment).

中國既准傳教.須必按照條約保護 — Since China sanctioned the preaching of the (Christian) religion, she must protect (missionaries and converts) in accordance with treaties.

舜既爲天子矣.敢問瞽瞍之非臣如何 — Since Shun had become emperor, I venture to ask, how it was that Ku-sou (the father of Shun) was not one of his ministers.

(For 矣 vid. the particle 矣, note; 之 is an expletive).

3. As a particle of time with the meaning: *when*; *as soon as*.

既昏便息 — When it is dusk, then rest.

(便 is a consequential particle).

雨既晴亦佳 — When the rain has cleared off, the weather is charming.

道士既去.始顧車中 — As soon as the priest has gone, he then looked at his cart.

(始 is a consequential particle).

既

既取非常樂須防不測憂 When one has obtained more than ordinary pleasure, one must be on one's guard against unexpected woe.

既至未言卜者曰 When he came (to his place), before he had uttered a word, the diviner spoke, saying...

(For 者 vid. the particle 者, 2, a).

極 CHI[2]—a superlative particle.

極爲明晰 Extremely clear.

阻碍之極 A very great obstacle

(For 之 vid. the particle 之, 2).

極以爲是 To consider as perfectly right (是)

(For 以爲 vid. the particle 以, 7).

極表同情 To completely sympathise with.

極爲感激 To be extremely obliged.

幾 CHI[3]—a particle of approaching action.

月幾望 The moon is nearly full.

時幾至 The time has nearly come.

暨 CHI[4]—a conjunctive particle,—*and*; *with*.

接准來函暨附送章程 I have received your despatch with the regulations annexed.

所有進城之洋貨暨在城內置買之土貨 All foreign goods imported into the town and local goods puchased therein.

(For 所有 vid. the particle 所, 5; 之 in both cases is a sign of the participial form).

CH'I

其 CH'I[2]—As Wenli particle 其 is used in the following ways:

1. As a particle of imperative force.

又一客曰今宵最樂然不勝酒力矣其餞我於月宮可乎 Another guest said, "This evening we are very happy, but we cannot drink more. Let us (其) take a parting cup in the palace of moon."

(乎 here is an interrogative particle).

該道其速爲稟覆 Let the said Tao-t'ai hasten to reply.

如殺某子爾也.其俯聽吾縛 If it is you who killed that old woman's son (lit. a certain son), suffer me to tie you up.

(For 也 vid. the particle 也, note).

其

2. Sometimes 其 follows immediately after the subject in a sentence giving emphasis to it.

子曰道其不行矣夫 — The Master said, "How is the path of virtue untrodden!"

(矣夫 is a final particle having an exclamatory force).

天其運乎地其處乎 — The sky turns round, the earth stands still.

(For 乎 vid. the particle 乎, 6).

龍蟠於泥蚖其肆矣 — When the dragon curls up in the mud, the snakes disport themselves.

舜其至孝矣 — Shun was indeed perfectly filial!

(至 is a superlative particle).

豈 CH'I[3]—an exclamatory particle implying a negative of the proposition conveyed.

豈不知 — How do you not know? (you must know).

豈不爾思 — Do I not think of you? (I do).

豈賢於子乎 — How is he more worthy than you? (he is not).

(For 乎 vid. the particle 乎, 3; 於 is a comparative particle,—*than*).

豈其然乎　How can it be right?

豈不大與　Is it not great?

(For 與 vid. the particle 與, 2).

綦 CH'I²—a superlative particle.

軍律綦嚴　The military discipline is very strict.

人命案關係綦重　A case concerning the murder (lit. the man's life) is of the gravest importance.

CHIA.

假令 CHIA-LING⁴—a conditional particle,—*if*; *supposing that.*

假令風俗不改良·則社會安有進步耶　How can society make any progress, if the customs be not improved?

(則 is a consequential particle; 安 is an interrogative particle).

假令

CHIANG.

將 CHIANG[1]—This particle is used in the following ways:

1. As a particle of approaching action.

天將雨　　It is going to rain.
吾將問之　　I will ask him (之).
將若之何　　What is to be done?

(之 here is an expletive).

不知老之將至　　He does not perceive that old age is coming on.

(之 here is an expletive).

鳥之將死.其鳴也哀.人之將死.其言也善　　When a bird is about to die, its song is mournful. When a man is about to die, his words are good.

(之 in both cases is an expletive; for 也 vid. the particle 也, note).

國家將興.必有禎祥.國家將亡.必有妖孽　　When a country is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens.

(必 is a particle of definite judgment).

將

其醉也.如玉山之將頹 When he is drunk, he is like the Jade mountain about to fall.

(如 here is an assimilative particle; 之 is an expletive).

2. As a prepositional particle,—a sign of the objective case.

將謠言傳布 To spread false reports.

將被拿之人立即釋放 To release at once the men who have been seized.

(被 is a sign of the passive; 之 here is a sign of the participial form).

將無作有 From nothing to make something.

將執照帶回 To bring back the passport.

CHIAO

較 CHIAO—a comparative particle,—*than*.

漢之爲患較江爲尤甚 The trouble caused by the river Han is still greater than (that caused) by the Yang-tze.

(之 here an expletive; 尤 is an intensifying particle).

較

CHIEH

皆 CHIEH[1]—an equalizing particle.

四海之內皆兄弟也 All within the four seas are brothers.

(之 here a sign of the possessive case).

與我同行之人皆亦見之 The men who were going with me all also saw it.

(The 1st 之 is a sign of the participle; the 2nd 之 is a pronoun:—*it*).

一日不念善諸惡自皆起 If for a single day one does not think of goodness, all (kinds of) wickedness will spring up of themselves.

(諸 here is a sign of the plural).

富貴功名皆能有成 Wealth, honour, rank can all have accomplishment (all can be obtained).

今日我國社會政治罪惡與皆已臻罪惡極度 At the present time the evil of both our country's social order and its government regime has reached the utmost limit.

(與 here a conjunctive particle; 已 is a particle of completed action).

CH'IEH

切 CH'IEH[4]—a superlative particle.

切宜謹戒	You should especially guard (against it).
切不可爲壞事. 切不可交壞人	On no account may one do bad acts; on no account may one associate with bad men.
切勿輕聽浮言. 妄生事端	On no account should they listen lightly to rumours, or recklessly stir up trouble.

(勿 is a prohibitive particle).

且 CH'IEH[3]—This particle is used in the following ways:

1. As a conjunctive particle,—*and.*

溫且惠	Gentle and docile.
道阻且躋	The way is difficult and steep.
河水淸且直	The river-water is clear and smooth.

且

邦有道·貧且賤焉.恥也.邦無道.富且貴焉.恥也

When a country is well-governed, poverty and a mean condition are things to be ashamed of. When a country is ill-governed, riches and honour are things to be ashamed of.

(For 焉 vid. the particle 焉, I. note; 也 is a final particle).

2. As an intensifying-conjunctive particle,—*and also, moreover,* etc.

不惟無濟於事且有禍患衆人

Not only not advancing the matter, but also bringing misfortune to all concerned.

3. As a particle of approaching action.

今趙且伐燕

Now the state of Chao is going to attack the state of Yen.

不者且有火患

If not, there will be a fire.

(For 者 vid. the particle 者, I. f).

不然餓且死

If not, he will die of hunger.

今吾尙病.病愈.我且往見

At present I am still not well. When I am better, I will go and see (him).

且

吾今矣不之則不見則可直我則且以見道直

To day I am able to see (him). (But) if I do not correct (his errors), the true principles (道) will not be fully evident (見). I am going to correct him.

(For 則 vid. the particle 則 . note).

非棄且屣過以鳴而閉門高.思

It is not to clamor about my own merits (鳴高) that I resign. My intention (且) is to reflect on my faults in solitude.

(For 以 vid. the particle 以 , 6; for 而 vid. the particle 而 , 7).

4. As a particle of imperative force.

我醉去欲眠君且

I am drunk and want to sleep; pray, sir, pass on.

窮且益堅.不墜青雲之志

In poverty one should become firmer and not allow his ambition for the blue clouds (advancement in official life) to droop.

(之 here is a sign of the possessive case).

且

5. Sometimes 且 is used to show that two actions take place simultaneously.

且行且語　　Talking as they walked along.

且信且疑　　Half believing, half doubting.

彼且奔且號　　He was yelling as he ran along.

且夫 CH'IEH-FU[1]—an initial particle.

且夫强國之道以兵爲本　　The policy of a strong state is based on military force.

(之 here is a sign of the possessive case; for 以爲 vid. the particle 以, 7, note).

且夫水之積也不厚則負大舟無力　　If the water is not deep, it cannot carry a large boat.

(For 也 vid. the particle 也, note).

且夫優勝劣敗天之公例也　　It is the law of nature (lit. heaven) that the strongest win, and the weakest lose.

且夫

CHIEN

間 CHIEN[1]—a prepositional particle used after the object,—*during*; *in*.

夜間	In the night.
上年冬間	During the winter of the last year.
生死之間	Between life and death.

(之 here is a sign of the possessive case).

天地之間無此法	Between heaven and earth (i.e. in the universe) there is no such law as that.

CH'IEN

前 CH'IEN[2]—a prepositional particle used after the object,—*before*; *in front of*.

目前	Before one's eyes; at present.
日前	The other day; some days ago.
面前	Before one's face.
有福死夫前.無福死夫後	(A wife) who has good fortune, dies before her husband; she who has not, dies after him.

CHIH

之 CHIH[1]—an individual particle.

This particle is used in the following ways:

1. As a pronoun of the third person mostly in the objective case.

吾將問之　　I will ask him.

(將 here is a particle of approaching action).

有人告之曰　　There was some one who told him, saying.....

所能爲者必爲之　　That which I can do, I certainly will do it.

(For 所....者 vid. the particle 所, 3, a).

知之者不如好之者　　Those who know it (virtue) are not equal to those who love it.

(For 者 vid. the particle 者, 2).

何樂如之　　What joy can be compared with it!

貞者見之謂貞　　A pure man seeing it calls it pure.

(For 者 vid. the particle 者, 1, a).

於傳有之　　It is so in records.

2. Indicating an adjectival form.

今之人　　The present men.

此爲天大之福　　This is extreme happiness.

不法之行爲　　Illegal proceedings.

膽小之人　　A coward.

億兆之衆　　The myriad multitude of the people.

3. As a demonstrative pronoun: *this, that, these, those.*

之數人者　　Those several men.

之二蟲又何知　　Those two creatures, what can they know?

之夢眞耶　　Has that dream come true?

(耶 is an interrogative particle).

之子無服　　That man has no cloth.

4. As a sign of the possessive case.

耕者生命之本也　　Agriculture is the foundation of life.

(For 者 vid. the particle 者, 2, b).

天之明命　　The clear will of God.

此爲何人之子　　Whose son is this?

父不知其子之心　　A father does not know his son's heart.

父母之心人皆有之　　A parent's heart, all men have it (之)

(皆 is an equalizing particle).

之

樂人之樂　　To rejoice the joys of others.

大人者.不失其赤子之心者也　　The great man does not lose his child-like heart.

(For 者 vid. the particle 者, 1, b).

5. Indicating a participial form.

有德之人　　A man of virtue (lit. having virtue)

有三年之小孩　　A child three years old.

聽之之人　　The man who hears it.

不知足之人　　A discontented man.

初生之犢不畏虎　　The newly born calf does not fear a tiger.

鋼刀雖快.不斬無罪之人　　Though a steel knife is sharp, it does not behead the innocent man.

傷弓之鳥驚曲木　　A bird which has been wounded by a bow is afraid of bent wood.

6. With the meaning: *to go.*

將何之　　Where do you intend to go?

(將 here is a particle of approaching action).

曰東東之.曰北北之　　If he said east, they went east; if north, north.

之

不知之之路　He did not know the road there (lit. the road of going there).

學者須當知其所之而之之也　Learners should know the direction in which they ought to go, and go in it.

(For 所 vid. the particle 所, 2).

天下諸侯不之堯之子而之舜　The princes of the empire went not to the son of Yao, but they went to Shun.

(The 2nd 之 is a sign of the possessive case).

不知所之　Not knowing where he was going.

7. Indicating a preceding object.

此語我宜言之　These words I must say (them).

恭敬之心人皆有之。　The feeling of reverence all men possess (it).

(The 1st 之 is a sign of the adjective).

飲食之人人皆賤之　Drinkers and gluttons all men despise (them).

之

軍旅之事未之學也　I have not studied military matters.

(The 1st 之 is a sign of the possessive case).

自後者人先之　Men put him in front who puts himself behind.

(For 者 vid. the particle 者, 2, a).

子曰老者安之朋友信之少者懷之　The Master said, "(In regard to) the aged give them rest; in regard to friends show them sincerity; in regard to young treat them tenderly."

8. Indicating a preceding subject.

行而不至者有之　There are some who go and never arrive.

(For 者 vid. the particle 者, 2, a).

異人何地無之　In what place are there no wonderful men?

臣弑其君者有之子弑其父者有之　There were ministers who murdered their sovereigns, and sons who murdered their fathers.

(者 as above).

之

9. Very often 之 is used as an expletive giving only rythmic force to a sentence.

A. *Between the subject and the predicate.*

鳥之將死.其鳴也哀.人之將死.其言也善

When a bird is about to die, its song is mournful; when a man is about to die, his words are good.

(將 is here a particle of approaching action; for 也 vid. the particle 也, note).

民之歸仁也.猶水之就下.獸之走曠也

The people turn to benevolence as water flows (就) downwards, and as wild beasts fly to the wilderness.

(猶 is here an assimilative particle).

子曰.道之不行也.我知之矣.知者過之.愚者不及也

The Master said, "I know how it is that the true path is not walked in: The knowing go beyond it, and the stupid do not come up to it."

(The 2nd and 3rd 之 are pronouns: *it*).

故願王之熟計之也

I wish therefore that Your Majesty would think it over carefully.

(The 2nd 之 is a pronoun: *it*).

之

人性之無分於善不善也猶水之無分於東西也

Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west.

(猶 is here an assimilative particle).

B. *Between the object and the verb.*

吾斯之未能信

I cannot believe it.

古者言之不出恥躬之不逮也

The ancient did not give utterance to their words, (because) they feared (lit. ashamed) lest their actions (lit. body) should not come up to them.

(For 者 vid. the particle 者 ,1, a).

C. *Between the verb and the complement.*

鄭將覆亡之不暇何敢不懼

The ruin of the state of Cheng is imminent,—how dare you not to be afraid?

(將 is here a particle of approaching action).

D. *Joined to adverbs.*

臣事君如之何

How should a minister serve his prince?

之

何之不可 What is there impossible in it?

無如之何 There is no help for it.

究之如何 After all how will it turn out?

均之死 In either case he will die.

今之所謂良臣. 古之所謂民之賊也 Those who are now-a-days called good ministers, anciently were called robbers of the people.

(For 所 vid. the particle 所, 2).

E. *Between the attribute and the noun.*

物之未熟者勿食.水之未沸者勿飲 Do not eat unripened things; do not drink unboiled water.

(For 者 vid. the particle 者, 1, a).

F. *Joined to numerals.*

一之爲甚 Once is enough (lit. much).

G. *Inserted into proper names.*

庾公之斯學射於尹公之他. 尹公之他學射於我 Yü-kung-ssu learned archery from Yin-kung-t'o, and Yin-kung-t'o learned it from me.

之

只 CHIH³—a limiting particle,—*only*; *exclusively*, etc.

只顧自己	To care only for oneself.
只怕此貨仍無銷場	Only I fear that these goods will still have no market.
只可仍行稟明上司	I can only again report to my superior officer.
只得仍請概免釐稅	We can only beg once more that they may altogether be exempted from likin and duty.

至 CHIH⁴—This particle is used as follows:

1. As a superlative particle.

其可謂至德也	This may be called perfect virtue.
爲天子父貴之至也	To be the father of the emperor is the greatest honor.
是爲至要	This is most important.
無道之至	Utterly unprincipled.

(之 is a sign of the participial form).

2. As a prepositional particle used before the object,—*to*; *at*; *up to*; *till*.

自東至西　From the east to the west.
自古至今　From of old until now.

致 CHIH[4]—a consequential particle,—*then*; *therefore*; *so that*.

吾國之民也不　Our people are not able (lit.
知監視奸賊.　do not know) to control those
致爲少數國　traitorous scoundrels, with
蠹所把持　the result that a small group
of rapacious officials hold all
the power in their hands.

(之 here is a sign of the possessive case; for 爲...所 vid. the particle 爲, 3, note).

德薄能鮮致令　My virtue and ability were
部曲携貳　so poor that a conflict among
my followers broke out.

(部曲 *pu-ch'ü*[3]—followers,—of a military leader. During the Han dynasty 部 and 曲 were terms for small military units).

CHIN

今 CHIN[1]—an initial particle.

今由與求也可　As to Yu and Ch'iu they may
謂具臣矣　be called ordinary ministers.

(For 也 vid. the particle 也, note).

今

今王與百姓同樂則王矣 If Your Majesty will make pleasure a thing common to the people and yourself, you will be a true ruler indeed.

今夫 CHIN-FU[1]—an initial particle.

今夫天下之人牧未有不嗜殺人者也 Among the shepherds of men throughout the empire there is not one who does not find pleasure in killing men.

(之 is here a sign of the possessive case; for 者 vid. the particle 者, 2, a).

今夫水搏而躍之可使過顙激而行之可使在山是豈水之性哉 By striking water and causing it to leap up, you may make it go over your forehead; and by damming and leading it, you may force it up a hill; but are such movements according to the nature of water?

(豈 is an exclamatory particle; for 哉 vid. the particle 哉, 3).

今夫

僅 CHIN³—a limiting particle,—*only*; *solely*, etc.

僅幸得免 — I have only luckily escaped.

僅足自給 — Barely enough to support oneself.

僅爲空言.無補於事 — These are only empty words of no practical use in the matter.

九國條約僅規定解除中國束縛之普通原則 — The Nine-Power Treaty (of the Washington Conference) has only fixed general principles for liberation of China.

(之 is here a sign of the possessive case).

盡 CHIN⁴—a superlative particle.

此等惡習尙未盡息 — These kinds of evil practices have not yet entirely ceased.

有福不可享盡 — If you are in possession of happiness, do not enjoy it to excess.

孟子曰.盡信書.則不如無書 — Mencius said, "It would be better to be without the Book of History than to give entire credit to it."

儘 CHIN³—a superlative particle.

儘先補用 — First (on the list) of the candidates.

儘東 — On the extreme east.

儘

CHING

竟 CHING[4]—a particle of completed action.

竟無一言　He did not say a single word.
彼竟自赴　He went himself.

經 CHING[1]—a particle of completed action.

事非經過不知難　You do not know how difficult anything is until you have tried it (lit. have been through).

經過之事　Events that one has been through.

(之 is here a sign of the participle).

一經察出即將田地入官　As soon as (any such malpractices) are discovered, the land then (即) will be confiscated.

(即 is a consequential particle; 將 is here a sign of the objective case).

迭經聲述期於退休　I have more than once expressed my desire to resign from office.

經

CHIUNG

迥 CHIUNG[3]—a superlative particle.

迥不相同　　By no means alike.

迥異前時　　Very different from former days.

CHU

諸 CHU[1]—This particle is used in the following ways:

1. As an interrogative particle.

舉爾所知.爾所不知.人其舍諸　　Raise to office those whom you know. As for those whom you do not know, will others neglect them?

(For 所 vid. the particle 所 , 2).

一言而喪邦有諸　　Is there a single word which can ruin country?

齊宣王問曰.人皆謂我毀明堂.毀諸已乎　　The prince Hsüan of Ch'i said (to Mencius), "People all tell me to pull down the Brilliant Palace. Shall I pull it down, or stop (the movement for that object)?"

(Here there are two questions: 毀諸—"shall I destroy," and 已乎—"or shall I stop.")

子貢曰有美玉於斯韞櫝而藏諸求善賈而沽諸

Tzu-kung said, "There is a beautifull gem here. Should I lay it up in a case and keep it? or should I seek for a good price and sell it?"

2. As a prepositional particle used before the object,—*at*; *on*; *in*; *to*; *from*.

遇諸路

To meet on the road.

告諸其父

Told (it) to his father.

吾聞諸夫子

I heard (this) from our Master.

有不知問諸人

If you do not know ask others.

秀才握手送諸郊野

The student took (his) hand and led (him) out into the country.

有諸內必行諸外

If it is within (in the heart), it will appear outwardly.

性猶湍水也決諸東方則東流決諸西方則西流

(Man's) nature is like a stream of water. Open a passage to it to the east, and it will flow to the east; open a passage to it to the west, and it will flow to the west.

(猶 is here an assimilative particle; 則 is a consequential particle).

諸

子曰.君子求諸己.小人求諸人 — The Master said, "What the superior man seeks, is in himself. What the mean man seeks, is in others."

孟子曰.道在邇而求諸遠 — Mencius said, "The true path lies in what is near, but men seek for it in what is remote."

(而 is here an adversative particle).

3. As a sign of the plural.

諸色人等 — All sorts of men.

諸事已竣 — Everything has been finished.

(已 is a particle of completed action).

諸解欠妥 — All the commentaries are wanting in reliability.

歐洲大陸諸國 — The continental countries of Europe.

一日不念善.諸惡皆自起 — If for a simple day one does not think of goodness, all (kinds of) wickedness will spring up of themselves.

(皆 is an equalizing particle).

諸

4. 諸 is sometimes used in combination with interrogative particles to complete interrogative clauses.

或曰寇至盍去諸 Someone said, "The robbers are coming. Why not leave?"

(盍 is an interrogative particle,—*why not*?)

CHUNG

中 CHUNG[1]—a prepositional particle used after the object,—*within*; *in*; *among*.

仁在其中 Benevolence is in these things.

於水火之中 In the midst of fire and water (in danger).

(之 is here a sign of the possessive case).

CHÜ

俱 CHÜ[4]—an equalizing particle.

泰西各國俱無此例 No western nations have this law.

禾苗俱在水中 The sprouts of grain are all covered by flood (lit. all are in water).

所爲俱善 Whatever he does is good.

(For 所 vid. the particle 所, 2).

俱

國民聞聖人來. 俱出來迎 — The people of the country, hearing that the holy man had come, all came forth to meet him.

距 CHÜ[4]—a prepositional particle used before the object,—*from.*

距此不甚遠 — Not very far from here.

距岸約一里 — About a "li" from the shore.

CHÜEH

絕 CHÜEH[2]—This particle is used:

1. As a superlative particle.

妙絕 — Very good.

絕色 — Very beautiful.

駭絕 — Greatly surprised.

2. As a particle of definite judgment in negative sentences.

絕無更改 — I shall certainly not change (it).

絕無好處 — No advantage whatever.

絕

决 CHUEH²—a particle of definite judgment.

决不寬貸	On no account will leniency be shown.
决不食言	On no account I will retract my words.
决要	I certainly want (it); I must have (it).

CHÜN

均 CHÜN¹—an equalizing particle.

各商均有益	All the merchants will profit.
田禾均遭淹沒	Fields and grain, all were drowned.
其人其言·均不足信	This man and what he says are alike unworthy of credence.
著名店家均有出售	Sold by all the leading retailers.
以情理現勢兩方面觀之·均有所未當也	It is not fair from the point of view of both reason and actual conditions.

(For 以 vid. the particle 以, 2; for 所 vid. the particle 所, 2).

ERH

而 ERH[2]—This particle is used in the following ways:

1. As an adversative particle,—*but*; *still*; *yet*.

刃短而利	The knife is short but sharp.
欲滅跡而走雪中	He wishes to hide his footsteps, and yet he walks in the snow.
萬川歸海而不盈	Myriad streams run into the sea, and yet it does not overflow.
子曰.貧而無怨難.富而無驕易	The Master said, "To be poor and yet not murmur is difficult. To be rich and yet not be proud is easy."
王餽金而不受	The king offered (him) gold but (he) declined it.

2. As a conjunctive particle,—*and*.

淺而易見	Simple and easy to understand.
擇善而固執之	To choose what is good and hold fast to it (之).
求仁而得仁	To seek for benevolence and obtain benevolence.
小人不知天命而不畏也	The mean man does not know the ordinances of Heaven and does not fear them.

3. As an intensifying-conjunctive particle,—*and also*; *moreover*, etc.

老而無子	Old and childless.
道遠而生	The road is long and unknown.
此女敏而美麗	This girl is clever and beautiful.
學而時習之	To learn (a thing) and constantly practise it (之).
不克前往會晤而亦未便派員商辦	I will not be able to hold the interview, and moreover it is not convenient to send anyone else for discussion.

4. As a consequential particle,—*then*; *therefore; so that.*

日出而作.日入而息	When the sun comes up, then to work; when the sun goes down then to rest.
孟子曰.吾聞之喜而不寐	Mencius said, "When I heard of it (之), I was so glad that I could not sleep."
兄弟和而家不分	If brothers agree together, the house (then) will not be divided.
鳥倦飛而知還	If a bird is tired, it (then) knows to return to its nest.

而

待價而沽 Wait till you get a good price then sell.

非夫人之爲慟而誰爲 If I do not mourn for that (夫) man, for whom then should I mourn?

(之 here is an expletive).

5. As a purposive particle,—*to*; *in order to*.

子路曰衛君待子而爲政 Tzu-lu said (to Confucius), "The ruler of Wei has been waiting for you (子) in order to administer the government."

焉知賢才而舉之 How shall I know the men of virtue and talent so that I may raise them (之) to office?

(焉 here is an interrogative particle).

率天下之人而禍仁義者必子之言夫 Your words would certainly lead all men on to reckon benevolence and righteousness to be calamities.

(禍 here is a verb: *to reckon to be calamity; to curse;* 之 in both cases is a sign of the possessive case; 夫 is a final particle).

而

6. As a conditional particle,—*if*.

管氏而知禮·孰不知禮

If Kuan knew the rules of propriety, who does not know them?

子曰·富而可求也·雖執鞭之士·吾亦爲之

The Master said, "If the search of riches is sure to be successful, though I should become a groom with whip in hand (to get them), I will do so (之).

(The 1st 之 is a sign of the participle)

人而不爲周南召南·其猶正牆面而立也與

If a man does not study (lit. make) Chou-nan and Chao-nan, he really is like one who stands with his face right against the wall!

(周南 and 召南 are the titles of the first two books in the songs of the States, or the first part of the Shih-ching; 也與 is an exclamatory particle).

7. Very often 而 forms complements to verbs answering to questions: *how? in what way?*

而

背理而行	To act contrary to right.
不思而得	To get without thinking (of it).
不嚴而治	To govern without severity.
死而無憾	To die without regrets.
徐徐而來	Approaching in a dignified manner.
學而不厭	To study without tiring.
不耕而穫	To reap without ploughing.
赴期而至	To come at the appointed time.
盡心力而爲之	Do it (之) with (your) whole heart.

而且 ERH-CH'IEH[3]—an intensifying-conjunctive particle,—*and also; moreover.*

不但無益.而且有害	Not only it is of no benefit, but also is harmful.

而已 ERH-I[3]—a final particle imparting at the same time to the sentence a shade of exclusiveness: *only; nothing more; that is all.*

不過如此而已	So it is, and that is all.
二者而已	Only these two.

(For 者 vid. the particle 者, 1, e).

過激主義在英國不過爲一種杞憂而已

Radicalism in England is but a false alarm.

君子之事君也.務引其君以當道.志於仁而已

The way in which a superior man serves his prince contemplates simply the leading him in the right path, and directing his mind to benevolence.

(之 here is an expletive; for 以 vid. the particle 以, 2).

而已矣 ERH-I-I[3]—a final particle imparting at the same time to the sentence a shade of exclusiveness: *only; nothing more; that is all.*

君子於其言.無所苟而已矣

The superior man only (requires) that in his words there may be nothing incorrect (苟).

(For 所 vid. the particle 所, 2).

古之愚也直.今之愚也詐而已矣

The stupidity of antiquity (showed itself) in straightforwardness; the stupidity of the present days (shows itself) in sheer deceit.

(之 in both cases is a sign of the possessive case; for 也 vid. the particle 也, note).

夫道一而已矣 The path is one, and only one.

(夫 here is an initial particle).

耳 ERH[3]—a final particle meaning at the same time: *simply; only; just.*

前言戲之耳 What I said was only in joke.

(之 here is an expletive).

古之爲市者以其所有易其所無者有司者治之耳 Of old time, the market dealers exchanged the articles which they had for others which they had not, and simply there were certain officers to keep order among them (之).

(The 1st 之 is an expletive; for 以 vid. the particle 以 3; for 所 vid. the particle 所, 2 and 3, a).

堯舜與人同耳 Yao and Shun were just the same as other men.

耳矣 ERH-I[3]—a final particle meaning at the same time: *simply; only.*

人之易其言也無責耳矣 Men's being ready with their tongues arises simply from their not having been reproved.

(之 here is an expletive).

耳矣

爾 ERH[3]—a final particle meaning at the same time: *simply; only.*

象往入舜宮舜在床琴象曰鬱陶思君爾

Hsiang (the brother of Shun) went into Shun's palace, and there was Shun on his couch playing his lute. Hsiang said, "(I am come) simply because I was thinking anxiously about you (君).

FANG

方 FANG[1]—This particle is used in the following ways:

1. As a particle of completed action indicating that an action had just happened.

年方十歲 Just ten years old.

日方杳矣 The sun had just gone down.

黍稷方華 The millet just was in flower.

昔我往矣日月方奧 Formerly, when I started, the sun and moon (i.e. the weather) had just begun to get warm.

(For 矣 vid. the particle 矣, note).

方

2. As a consequential particle,—*then; therefore.*

至死方休 Not to stop until death (lit. when death comes, then stop).

方始放心 Upon which he began to feel at ease in his mind.

妙算無移·方能取利 Make good calculations and do not change (them), then you will be able to gain profits.

俟革命損失賠償公平了結後·方可接議 When the compensation for losses and damages caused by the revolution will be fairly settled, then negotiations (about the Tariff revision) can be continued.

FU

夫 FU[1]—This particle is used in the following ways:

1. As an initial particle.

夫國君好仁·天下無敵焉 When the prince is merciful, the country has no enemies.

夫

夫兵猶火也.弗戢將自焚也　War is like fire,—if not stopped, it will spread itself.

(猶 here is an assimilative particle; 將 is a particle of approaching action).

夫道若大路然.豈難知哉　The way of virtue is like a great road. Is it difficult to know it?

(若....然 an assimilative particle; for 哉 vid. the particle 哉, 3).

夫孝者.天之經.地之義.人之行也　Filial piety is the law of heaven, the principle of earth, and the course of men.

(For 者 vid. the particle 者, 1, b).

夫人必自侮.然後人侮之　A man must first despise himself, and then others will despise him (之).

2. As a final particle giving a strong emphasis to the preceding sentence.

惟我與爾有是夫　It is only you and I who have attained unto this!

夫

率天下之人而必禍仁義者夫子之言夫

Your words would certainly lead all men on to reckon benevolence and righteousness to be calamities!

(禍here is a verb: *to reckon to be calamity; tc curse;* for而vid. the particle而, 5; 之 in both cases is sign of the possessive case).

3. As a consequential particle,—*then* (very seldom).

王往而征之夫誰與王敵

If Your Majesty will go and attack him (之) who then will oppose you? (王).

4. Being joined to a noun 夫 gives an emphasis to it, and therefore in such cases may sometimes be explained as a demonstrative pronoun.

小子何莫學夫詩

My children, why do you not study (that) Book of Poetry?

王知夫苗乎

Does Your Majesty understand the way of growing grain?

非夫人之爲慟而誰爲

If I do not mourn for that man, for whom then (而) should I mourn?

(之here is an expletive).

夫

夫人不言言必有中 — That man seldom speaks (lit. does not speak); when he does, he is sure to hit the point.

HAO

毫 HAO²—a particle of definite judgment used in negative sentences.

毫無過犯 — I have not transgressed in the least.

毫無疑義 — There is not a slightest doubt.

毫無所能 — Utterly wanting in ability.

(For 所 vid. the particle 所, 2).

HO

何 HO²—an interrogative particle,—*how? why? what?*

何由知吾可也 — From what (何由) do you know that I can?

王如善之則何爲不行 — If Your Majesty deems them (words) excellent, why (何爲) do you not practise (them)?

何益於我哉 — What good is it to me?

(For 哉 vid. the particle 哉, 3).

何

子欲我何作　What do you wish me to do, sir (子)?

此寶作何用　What is the use of this gem?

曷 HO²—an interrogative particle,—*how? why? what? where?*

辰乎辰乎.曷來之遲而去之速　Time, why do you come so late and go away so fast?

(之 in both cases is an expletive).

曷勝詫異　How am I adequate to my astonishment? — I am extremely astonished.

曷至哉　Where is he now?

(For 哉 vid. the particle 哉, 3).

盍 HO²—an interrogative particle,—*why not?*

子盍爲我言之　Had you (子) not better to tell him for me?

或曰.寇至.盍去諸　Someone said, "The robbers are coming. Why not leave?"

(For 諸 vid. the particle 諸, 4).

盍往觀乎　Why not to go and have a look?

(For 乎 vid. the particle 乎, 3).

王欲行之.則盍反其本矣　If Your Majesty wishes to effect it, why not to turn to that which is the essential step to it?

盍

HOU

後 **HOU**[4]—a prepositional particle used after the object, —*behind; after.*

此後	After that.
背後	Behind the back.

HSI

奚 **HSI**[1]—an interrogative particle,—*why? how? what?*

子以爲奚	What do you think (of it), sir (子)?
奚可以與我友	How can (you) become my friend?
奚不爲政	Why do you not take office?
生者不修死將奚具	If the living do not cultivate virtue, how will they be prepared for death?

(For 者 vid. the particle 者, 1, a; 將 here is a particle of approaching action).

HSIA

下 **HSIA**[4]—a prepositional particle used after the object, —*below; beneath; under.*

天下	Beneath the sky,—China.
手下	Under one's hand or power.

下

HSIANG

向 HSIANG[4]—a prepositional particle used before the object,—*toward; to.*

河向東流 The river flows eastward.

業已向其告知 They have already told (it) to him.

(業已 is a particle of completed action).

向使 HSIANG-SHIH[3]—a conditional particle,—*if.*

向使用火之道未發一
積久而人類恐皆
明則事業而興
切自
無

If the use of fire had not been discovered for a long time, there would have been no way (無自) for mankind's industries to spring up.

(之 is here a sign of the possessive case; 皆 is an equalizing particle).

鄉使 HSIANG-SHIH[3]—a conditional particle,—*if.*

鄉使不守法律
豈能自由哉

How is liberty possible, if the laws be not strictly observed?

(For 哉 vid. the particle 哉, 3).

鄉使

HSIEN

咸 HSIEN[2]—an equalizing particle.

萬邦咸寧	All nations are at peace.
幼長咸集	Old and young all assembled together.
舊好新知·咸來問訊	All his old friends and new acquaintances came to receive him.

HSIU

休 HSIU[1]—a prohibitive particle.

休題起	Do not bring the matter up.
無錢休入衆	Without money do not enter the crowd.
對於師友休傲慢	Do not treat scornfully (your) teacher and friends.
君如不肯·休想活命	If you do not agree, do not expect to save your life.

HU

乎 HU[1]—This particle is used in the following ways:

1. As an exclamatory particle.

Note. As an exclamatory particle 乎 sometimes follows after individual words.

知我者·其天乎 It is Heaven who knows me!

(For 者 vid. the particle 者, 2, a).

乎

有朋自遠方來乎 Is it not delightful to have friends coming from distant quarters?

予縱不得大道葬乎路乎 Though I may not get a great burial, shall I die upon the road?

人不知而不慍不亦君子乎 Not to feel hurt because men have not heard of him, is not that to be a superior man?

如其善而莫之違也如之何其善而莫之違也言而不善而莫之違也幾喪邦乎 If they (the words of a ruler) be good, is it not also good that no one opposes them? But if they are not good, and no one opposes them, is it not (then) that a single word may bring the ruin to the country?

(The 1st and 3rd 乎 are exclamatory particles; the 2nd 乎 is an expletive; 之 is in both cases a pronoun: *them*).

辰乎辰而來之速乎而去之遲 Time, why do you come so late and go away so fast?

(曷 is an interrogative particle, 之 in both cases is an expletive).

乎

仙仙乎.而還乎. 而幽我於廣寒乎

Fairies! Fairies! Do you (而) return? Do you intend to send me (back) to my (lonely) palace of the moon?

(The 1st 乎 is an exclamatory particle; the 2nd and 3rd 乎 are interrogative particles).

2. As an interrogative particle.

子曰.二三子.以我爲隱乎

The Master said, "Do you think, my friends, (二三子) that I have any secrets?

(For 以....爲 vid. the particle 以, 7).

是以爲孝乎

Is this to be considered filial piety?

棄母而死可乎

How can you leave your mother and die?

君莫欲問僕病乎

Do you not wish to ask about (your) servant's illness, sir?

宜乎不宜

Ought it to be so or not?

若是其大乎

Was it (the park of king Wang) so large as that?

乎

子亦來見我乎　Are you also come to see me?

3. 乎 is often used in combination with interrogative or exclamatory particles to complete interrogative or exclamatory clauses.

主人安在乎　Where is the master?

焉有君子而可以貨取乎　How is it possible that a superior man should be taken with a bribe?

是焉得爲大丈夫乎　How can such men (是) be great men?

盍往觀乎　Why not go and have a look?

4. As a comparative particle,—*than.*

吾一日長乎爾　I am a day older than you are.

不敬莫大乎是　There is nothing worse than irreverence (lit. irreverence, —there is nothing worse than that).

孝子之至莫大乎尊親　Of all which a filial son can attain to, there is nothing greater than his honouring his parents.

5. As a prepositional particle,—*in; at; with.*

在乎彼　It consists in that.

合乎此　Agreeing with this.

乎

孟子曰.存乎人者莫良於眸子

Mencius said, "Of all the parts of a man's body (lit. the things that are in man) there is none more excellent than the pupil of the eye".

(For 者 vid. the particle 者, 2, a; 於 here is a comparative particle).

6. As an expletive giving only rythmic force to a sentence.

衣食於是乎足

Food and raiment thereupon (於是) became plentiful.

予無樂乎爲君

I have no pleasure in being a prince.

難乎免於今之世矣

It is difficult to escape in the present age.

(之 here is a sign of the adjective).

不使大臣怨乎不以

(He) does not cause (使) the great ministers to murmur (his) not employing (以) (them).

胡 HU²—an interrogative particle,—*who? what? how? why?*

胡爲如此

How is this so?

此胡爲者

What is this?

伊胡爲者　　Who is he?

弗爲胡成　　If you do not work, how can (it) be accomplished?

弗慮胡獲　　Without thinking how can you get (anything)?

胡不歸　　Why not return?

I

以 I[3]—an individual particle.

This particle is used in the following ways:

1. With the meaning: *out; from; of* (of material of which something is made).

以木爲弓　　To make a bow from wood.

西國以金銀爲錢　　Western nations make money of gold and silver.

以白磁爲之　　It is made of white porcelain.

腿與足以木爲者　　The legs and feet were made of wood.

告子曰性猶杞柳也義猶杯棬也　　The philosopher Kao said, "(Man's) nature is like the willow tree, and righteousness is like a cup or a bowl.

以

以人性爲仁義猶以杞柳爲杯棬 The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the willow tree".

(猶 here is an assimilative particle).

2. With the meaning: *according to; in accordance with.*

使民以時 To employ people at proper seasons.

死葬之以禮 (Parents) when dead, should be buried according to propriety.

以重論 To interpret in its severest sense,—as a law by application of the severest penalty.

物以羣分 Creatures are distinguished according to their classes.

萬物以形象生 All things are produced after their kind.

所謂大臣者.以道事君.不可則止 Those who are called great ministers serve their prince according to righteousness, and (when) they cannot, they retire (lit. stop).

(For 所....者 vid. the particle 所, 3, a).

以

以位則子君也我臣也何敢以君友也以子事我則子奚可以友我

With regard to (our) stations, you (子) are sovereign and I am subject. How can I presume to be on terms of friendship with (my) sovereign? With regard to virtues, you are my disciple (lit. you serve me). How may you be on terms of friendship with me?

(For 者 vid. the particle 者, 2).

3. As a sign of the objective case. In these cases 以 can also be translated: *to take.*

以仁存心 To cherish benevolence in one's heart.

以假攙眞 To mix falsehood with truth.

古人不用金錢以其所有易其所無 The men of old did not use gold or silver, they bartered what they had for what they had not.

(For 所 vid. the particle 所, 2.)

教以漢書 To teach Chinese literature.

加以重罰 To inflict a heavy fine.

問以却老術 Asked (him) the secret of immortality.

以

以此易彼　　To exchange this for that.

4. With the meaning: *by; with* (as an instrument).

以力服人　　To subdue men by force.

撫民以寬　　To soothe the people by clemency .

以食愈饑.以學愈愚　　Hunger is cured by food; ignorance is cured by study.

何以異於是　　In what does it differ from this (是)?

不學禮.無以立　　If you do not learn the rules of propriety, you cannot (lit. you have nothing by which) have your character established.

或曰.以德報怨.何如.子曰.何以報德.以直報怨.以德報德　　Someone (或) said, "What do you say (如何) (concerning the principle that) injury should be recompensed with kindness (lit. virtue)?" The Master said, "With what (何以) (then) recompense kindness? Recompense injury with justice, and recompense kindness with kindness".

以

5. With the meaning: *at; in; by* (of time).

林鳥以朝鳴水鳥以夜啼 Woodland birds sing in the morning, water-birds cry by night.

6. To indicate purpose,—*in order to.*

以戒將來 In order to warn for the future.

實力備戰以保和局 To actively prepare for war, with a view to secure peace.

以歸劃一 In order to bring to uniformity.

修己以安人 He cultivates himself in order to give rest to others.

卜以決疑不疑何卜 One uses divination in order to do away with one's doubts. If one doubts not, why divine?

7. With the meaning: *to think; to consider.* In this meaning 以 is seldom used alone, but usually is combined with 爲, sometimes with 目.

古者以人之知覺皆本於心 The ancients thought that man's perceptions originate in the heart.

(之 here is a sign of the possessive case).

以

以國事爲重	To consider affairs of state as important.
何國不以得民心爲要	What state does not consider it important to win the hearts of the people.
以萬期爲須臾	To regard eternity as but a moment.
可以爲成人矣	He can be reckoned a perfect man.
以我爲何如人	What sort of man does he take me for?
子曰.事君盡禮.人以爲諂也	The Master said, "The full observance of the rules of propriety (盡禮) in serving one's prince (事君) is accounted by people to the flattery."
敵國以盜竊目之	Rival nations regard them (之) as bandits.
目之以神	Regarded her (之) as a goddess.

Note. There is another way of using the combination 以 .... 爲 in which 以 is a sign of the objective case, and 爲 means: *to make; to use.*

以

以此爲例　To make this as a rule.

以四個月爲期　To make four months as limit.

以物爲憑　To take something as a proof.

孔子以聖爲階　Confucius made holiness the ladder by which he mounted.

天將以夫子爲木鐸　Heaven is going to use (your) Master as a bell with wooden tongue,—with which to arouse the world.

(將 is here a particle of approaching action).

8. To indicate cause or reason,—*because; on account; for.*

以謀殺論死　Condemned to death for wilful murder.

以新居久不成寐　Because the place was strange to him, it was long before he got to sleep.

以不能爲之事責人.而又治人以不爲之罪　To set men impossible tasks and then punish them for non-performance.

(The 1st 以 is a sign of the objective case)

孔子曰.以吾從大夫之後.不敢不告也　Confucius said, "As I follow in the rear of the great officers, I did not dare not to inform."

(之 here is a sign of the possessive case).

以

子曰.君子不以言舉人.不以人廢言

The Master said, "The superior man does not promote a man (simply) on account of his words, nor does he put aside (good) words because of the man."

9. With the meaning: *to use; to employ;*

不以規矩.不能成方圓

Without using compasses and the square you cannot make squares and circles.

圓者不以規.方者不以矩

Things which are (naturally) round require (lit. use) no compasses; things which are rectangular require no squares,—to make them so.

兩國不以玉帛.而以兵戎矣

The two nations deal no more through the medium (lit. do not use) of jade and silk but through that of weapons of war.

不使大臣怨乎不以

(He) does not cause (使) the great ministers to murmur (his) not employing (them).

(乎 here is an expletive).

以

冉子退朝.子曰.何晏也.對曰.有政.子曰.其事也.如有政.雖不吾以.吾其與聞之

Jan-tzu returned from the Court. The Master said (to him), "Why are you so late?" He replied, "We had government business (政). The Master said, "It must have been (family) affairs (事). If there had been government business, though I am not in office (lit. not used), I should have participated (與) and heard it."

(其 here emphasizes 吾 making a double subject as it often does).

10. With the meaning: *to do.*

視其所以.觀其所由

Observe what he does and mark what he follows.

以若所爲.求若所欲.猶緣木而求魚也

To do what (you) do, to seek for what (you) desire is like (猶) climbing (緣) a tree to seek for fish.

(若 in both cases means: *like;* 而 here is a purposive particle,—*to; in order to*).

以

如或知爾.則何以哉 If some ruler (lit. someone) were to know you (爾), what would you like to do?

(For 哉 vid. the particle 哉, 3).

11. To indicate consequence or result,—*so that; and so; and thus.*

其爲人也.發憤忘食.樂以忘憂 He (Confucius) is a man, who in his eager pursuit (of knowledge) forgets his food; and so rejoices (at its attainment) that (以) he forgets his sorrows.

吾不從子之言.以至此矣 I did not follow you words, sir (子); and so (以) I came (至) to this (state).

苟不志於仁.終身憂辱以陷於死亡 If (the princes) do not set their wills on benevolence, all their days (終身) will be in sorrow and disgrace, so that they will be involved in death and ruin.

以

12. Sometimes 以 indicates the preceding object or something what was mentioned before.

毋虐民以爲亂階 Do not oppress the people and thereby (以) manufacture steps to rebellion.

藉以均濟 By means of which (what was mentioned before) to distribute equally the aid.

孟子曰.能順杞柳之性.以爲杯棬乎 Mencius said, "Can you leaving untouched (lit. following) the nature of the willow make with it (以) cups and bowls?"

(之 is here a sign of the possessive case; 乎 is an interrogative particle).

屋盧子不能對.明日之鄒.以告孟子 Wu-lu-tzu (a disciple of Mencius) was unable to reply (the questions put to him), and told them (以告) to Mencius.

今以百金與搏黍以示小兒.小兒必取搏黍矣 If we take (以) a hundred ounces of silver and a millet cake (搏黍) and show them (以) to a child, he certainly will take the cake.

以

君子之爲道也.其志亦將以求食與

When the superior man practices high principles (爲道), is it also his aim to seek for a living in future thereby (以)?

(之 is an expletive; 以 indicates the preceding 爲道; 與 here is an interrogative particle).

九國條約.意在予中國祛除舊約束縛之機會.俾中國得以自由發展

The Nine-Power Treaty (of the Washington Conference) was designed (意在) to afford China opportunity to get rid of the shackles of the old treaties in order that (俾) she might get freedom thereby (以) for natural development.

所惡於上.毋以使下.所惡於下.毋以事上

What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors.

以

13. After verbs conveying the sense of communication (*to tell, to report, to state,* etc.) 以 sometimes introduces as an object a complete sentence; and in these cases may be translated by: *that; to the effect that.*

告以如法能先
他國開議方
見格外交誼

(I) have stated that (以) if France should begin negotiations (with China) ahead of all the other Powers, she would show her special (格外) friendship (towards China).

(方 here is a consequential particle).

子路人告之以
有過則喜

Tzu-lu, when anyone told him (之) that (以) he had a fault, used to rejoice.

莊暴見孟子曰.
暴見於王.王
語暴以好樂

Chuang-pao, seeing Mencius, said to him, "I (暴) had an audience of the King, and he told me that (以) he loved music."

以

日公明使止人本禁前各各本營自此業曾國自國此亦業聲公禁商業當

Formerly the Japanese Minister had declared that (以) if other Ministers will forbid their merchants to carry on such trade, Japan would certainly do the same.

(曾 is here a particle of completed action).

14. Being joined with the expressions of place and time 以 forms compound expressions, like:

以上,以下,以往,以後,以來,以內,以外

自古以來 — From ancient times until now.

臨御以來 — Ever since he occupied the throne.

登位以前 — Before he ascended the throne.

自今以往 — From to-day henceforth.

子曰中人以上可以語上也中人以下不可以語上也

The Master said, "To those, who are above mediocrity, the highest subjects (上) may be mentioned. To those, who are below mediocrity, the highest subjects may not be mentioned."

15. With the meaning: *cause; reason.*

必有以也 — There must be a reason.

而問其以 — And asked the cause.

以

以期 I-CH'I[2]—a purposive particle,—*in order that; in order to.*

以期得實 In order to get at the truth.

以期妥善 In order that matters may be properly arranged.

以致 I-CHIH[4]—a consequential particle,—*so that; and thus; so as.*

以致如此 So as to bring about this state of affairs.

以致生出事端 So as to give rise to difficulties.

以[3]....**故**KU[4]—a causal particle,—*because; for; on account.*

以恐畏之故不敢前進 By reason of their being afraid, they did not dare to advance.

(之 here is a sign of the possessive case).

梁惠王以土地之故糜爛其民 The king Hui of Liang for the matter of territory destroyed his people.

豈可以見利畏誅之故廢義而行詐哉 How could I for cupidity and for dread of death (lit. becuse I see the interest and am afraid of death) neglect my duty (廢義) and commit treachery!

(For 哉 vid. the particle 哉, 3).

以....故

以便 I-PIEN[4]—a purposive particle,—*in order to.*

以便照辦 In order to act accordingly.

求給田土以便安身 I beg (you) to give me a plot of land, that I may find rest.

以資 I-TZU[1]—a purposive particle.

以資鼓勵 For the sake of encouragement.

已 I[3]—This particle is used:

1. As a particle of completed action.

諸事已竣 Everything has been finished.

(諸 here is a sign of the plural).

事情已穿 The matter has leaked out.

已完正稅 Has already paid the full duty.

現已有七國覆文照允 So far seven countries have already replied in the affirmative.

已飭該領事官 An order has already been sent to the said consul.

2. As a final particle giving a strong emphasis to the previous assertion.

王之所大欲可知已 — Then, what Your Majesty greatly desires may be known.

(之 here is an expletive; for 所 vid. the particle 所, 2).

苟無恒心.放辟邪侈.無不爲已 — If they (the people) have not a fixed heart, there is nothing which they will not do (無不爲已) in the way of self-abandonment, of moral deflection, of depravity, and of wild license.

已經 **I-CHING**[1]—a particle of completed action.

已經出示開禁 — He has already issued a proclamation removing the prohibition.

該犯已經認罪 — The said criminal has already confessed his guilt.

已夫 **I-FU**[1]—a final particle giving emphasis to the preceding assertion.

今亡已夫 — Now there are no (such things).

(亡 **wu**[2]-not; without).

已夫

已矣 I-I[3]—a final particle greatly emphasizing the preceding sentence.

賜也始可與言詩已矣 As for Tz'u, I can begin to talk about the odes with him.

(For 也 vid. the particle 也, note; for 與 vid. the particle 與, 4, note).

士見危致命·見得思義·祭思敬·喪思哀·其可已矣 The scholar, seeing threatening danger, (is prepared) to sacrifice his life. When the opportunity of gain is presented to him, he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are sad. He is worthy (of our approbation) indeed!

已矣夫 I-I-FU[1]—a final particle having a force of an exclamation of grief: alas! all over!

子曰.鳳鳥不至.河不出圖·吾已矣夫 The Master said, "The "Feng" bird does not come; the river sends forth no map; —it is all over with me!"

Note. 鳳 is the male of a fabulous bird, which is said to appear when a sage ascends the throne, or when right principles are going to triumph in the world.

In the time of Emperor Fu-hsi (伏羲) a monster, with

the head of a dragon, and the body of a horse, rose from the water, being marked on the back so as to give to the first of the sages the idea of his diagrams.

已矣乎 I-I-HU[2] — an exclamatory particle of lamentation: *alas! it is all over!*

子曰已矣乎吾未見能見其過而內自訟者也

The Master said, "It is all over! I have not yet seen one who could perceive his faults, and inwardly accuse himself."

(For者 vid. the particle 者, 2, a).

子曰已矣乎吾未見好德如好色者也

The Master said, "It is all over! I have not seen one who loves virtue as he loves beauty."

矣 I[3]—a final particle almost as frequently used as the particle 也.

子欲善而民善矣

If you, sir (子), wish for what is good, the people will be good.

(For而 vid. the particle 而, 4).

朝聞道.夕死可矣 — If (a man) in the morning hear the right way, he may die in the evening (without regret).

三年無改於父之道.可謂孝矣 — (If the son) for three years does not deviate from the way of his father, he may be called filial.

(之 is a sign of the possessive case).

子曰.仁遠乎哉.我欲仁.斯仁至矣 — The Master said, "Is virtue a thing remote? I wish to be virtuous,—and virtue is at hand."

(斯 is here a consequential particle).

子曰.温故而知新.可以爲師矣 — The Master said, "If a man constantly practise (温) his old (knowledge) and add (lit. know) new, he may be a teacher of others".

得天下有道.得其民.斯得天下矣 — There is a way to get the empire:—get the people, and (then— 斯) the empire is got.

Note. 矣 is often found at the end of correlated clauses and after individual words making a pause in a sentence and giving emphasis to the preceding words.

矣

子曰.苟志於仁矣.無惡也 The Master said, "If the will be set on virtue, there will be no practice of wickedness."

隱居以求其志.行義以達其道.吾聞其語矣.未見其人也 Living in retirement in order to (以) study their aims, and practising righteousness in order to carry out (達) their principles (道),—I have heard these words, but I have not seen such men.

甚矣.吾衰也 Extreme is my decay.

心之憂矣.不可弭忘 The sorrow of my heart cannot be repressed nor forgotten.

子曰.巧言令色.鮮矣仁 The Master said, "Cunning words and captivating appearance are seldom associated with true virtue."

矣夫 I-FU[1]—a final particle having an exclamatory force.

子曰道其不行矣夫 The Master said, "How is the path (of virtue) untrodden!"

(其 often follows immediately after the subject to emphasize it).

矣夫

今日我疾作.不可以執弓.吾死矣夫

To-day I feel unwell, and I cannot hold my bow. I am a dead man!

子曰.君子而不仁者.有矣夫.未有小人而仁者也

The Master said, "Superior man, and yet not (always) virtuous, there have been! But there never has been a mean man and (at the same time) virtuous."

苗而不秀者.有矣夫.秀而不實者.有矣夫

There are cases in which the blade springs, but the plant does not go on to flower. There are cases when it flowers, but no fruit is subsequently produced.

(而 in both cases is an adversative particle).

益 I[2]—an intensifying particle.

益多

Still more.

多多益善

The more the better.

精益求精

To improve more and more.

積欠加增.日益苦累

His accumulated debts increase, and every day he is in greater distress.

鬼益怒吼如雷. 轉身復剁 The demon, still more furious, roared like thunder and turned round to chop again (at him).

JAN

然 JAN[2]—an adversative particle.

雖未目擊.然已耳聞 Although I did not see it with my eyes, I heard it with my ears.

(已 here is a particle of completed action).

然而 JAN-ERH[2]—an adversative particle.

雖說不肯費錢. 然而必有他故 Though he says he does not wish to spend money, yet he must have other reasons.

子游曰.吾友張也.爲難能也. 然而未仁 Tzu-yu said, "My friend Chang can do things which are hard to be done, but yet he is not perfectly virtuous."

(For 也 vid. the particle 也, note).

然則 JAN-TSE[2]—a consequential particle,—*so that; then.*

然則外債問題. 今又爲一極難之問題矣 So that the question of a foreign loan is a very thorny one.

子貢問師與商
也.孰賢.子曰.
師也過.商也
不及.曰.然則
師愈與.子曰.
過猶不及

Tzu-kung asked which of the two, Shih or Shang (disciples of Confucius), was the superior. The Master said, "Shih goes beyond (the true path) and Shang does not come up to it." Tzu-kung said, "Then is not superiority with Shang?" The Master said, "To go beyond is as wrong (lit. like—猶) as to fall short."

(The 2nd 與 is an interrogative particle).

JO

若 JO⁴—This particle is used in the following ways:

1. As an assimilative particle.

事若此 It being thus.

視難若易 To regard a difficult (matter) as an easy one.

求賢若渴 To crave for virtue as for water (when thirsty).

若

視命若鴻毛 To regard life as but a goose's feather,—of no value.

知子莫若父 No one knows a man so well as his own father.

2. As a conditional particle.

汝等若知生之爲重則當謀生計 If you recognize the value of life, then you ought to make plans to get a livelihood.

(之 here is an expletive).

若有寸進必當重報 If I have any success, I will heavily recompense you.

若不愼之於始 If you are not cautious at the beginning.

(之 here is an expletive).

3. With the meaning: *as to.*

若民則喜 As to the people, they were pleased.

Note. The combination 若 .... 若 means: *and...and; either ..or.*

若老若幼 Both old and young.

若彼若此皆可爲也 Either this way or that way will do.

若

若 JO⁴ . . . . **然** JAN²—an assimilative particle.

夫道若大路然豈難知哉 — The way of virtue is like a great road. Is it difficult to know it?

(夫 here is an initial particle; for 哉 vid. the particle 哉,3).

JU

如 JU².—This particle is used in the following ways:

1. As an assimilative particle.

視死如歸 — To look upon death as going home.

一日不見.如三月矣 — One day without seeing (her) is like three months.

夫妻之情深如海 — The affection of husband and wife is deep as the sea.

(之 here is a sign of the possessive case).

清如玉壺氷 — Pure as ice in a jade vase.

見人之得如己之得見人之失如己之失 — To look upon other men's gains as though they were one's own gains; to look upon other men's losses as though they were one's own losses.

(之 here is a sign of the possessive case).

君子曰過之如焉見之過人也如日月之食也皆見過之也

The faults of the superior man are like the eclipse of the sun and moon. He has his faults, and all men see them (之).

(For 也 vid. the particle 也, note).

學如不及猶恐失之

Learn as though you have not attained (to knowledge) and as though fearing to forget what you do know.

(猶here is an assimilative particle).

2. As a conditional particle.

如果屬實

If it is true.

如敢故違

If any one dares to disobey.

如該國並無領事官別國官准其代爲辦理

If the said country be altogether without a consul, it is permitted to her to request the consul of another country to act on her behalf.

(並 here is a particle of definite judgment).

此貨如再完半稅即可運往內地

If these goods pay a further half duty, they may then be conveyed into the interior.

(即 here is a consequential particle,—*then*).

如有不嗜殺人之而者則天下領民皆引矣望之

If there were one (prince) who did not find pleasure in killing men, all the people in the empire would look towards him (之) eagerly (lit. with outstretched necks).

(For 而 vid. the particle 而,7; 者 gives a participial force to 嗜).

如 JU[2]....**然** JAN[2].—an assimilative particle.

如見其肺肝然

As if he saw his very lungs and lever.

聖賢愛人之心如愛己然

Holy men and sages love other men like themselves.

(之 here is a sign of the participle).

人心不同如其面然

The hearts of men differ as much as their faces.

如使 JU-SHIH[3]—a conditional particle.

如使人之所欲莫甚於生則凡可以得生者何不用也

If among the things which man likes there were nothing which he liked more than life, why should he not use (何不用) every means (凡) by which he could preserve it (得生者)?

(於 here is a comparative particle,—*than*; for 以 vid. the particle 以,12; for 者 vid. the particle 者,2, a).

如使

KAI

概 KAI[4]—an equalizing particle.

一切違運兵禁.器不.概准.屬販

Weapons of war of every kind all are contraband, and trade in them is not allowed.

概行免稅

All (the above mentioned articles) will be exempted from duty.

出入土釐城之貨.洋之概.貨納免

Foreign and local goods imported into the town and exported there from, all are exempted from "likin."

(之 here is a sign of the participle).

蓋 KAI[4]—This particle is used:

1. As a causal particle.

摺子故.不蓋.情知.發慮.爲也.抄機.外之.密人.所重

The reason for the memorials to the Throne (摺子) not being published is because (the government) is anxious lest secret matters of importance should become known to foreigners.

(For 爲 ....所 vid. the particle 爲, 4, note).

2. As an initial particle.

蓋上世嘗有不葬其親者 In the most ancient times there were some who did not inter their parents.

(嘗 is a particle of completed action).

蓋有非常之功必待有非常之人 For an extraordinary deed an extraordinary man is needed.

(之 here is a sign of the adjective).

KENG

更 KENG[4]—an intensifying particle.

更宜 Still more proper.

更要 Still more important.

更有一件 There is still one more point.

番人造船比中國更固 The ships built by foreigners (番人) are more solid than the Chinese ships (lit. China).

(比 here is a comparative particle).

更

KO

各 KO[4]—a sign of the plural (mostly in the documentary and business styles).

通商各口	The ports of foreign trade.
約內各條	The articles of the treaty.
其餘各犯	The remaining criminals.

KOU

苟 KOU[3]—a conditional particle.

苟有過人必知之	If (I) have any error, people are sure to know it (之).
吾苟知書豈至此哉	If I had been able to read, how could this have happened to me!

(For 哉 vid. the particle 哉,3).

苟日新日日新	If you can renovate yourself one day, do it every day.

苟不志於仁終身憂辱以陷於死亡

If (the princes) do not set their wills on benevolence, all their days (終身) will be in sorrow and disgrace, so that (以) they will be involved in death and ruin.

(For 以 vid. the particle 以,11).

KU

固 KU[4]—a particle of definite judgment.

固所願也 Indeed, it is what I desire.

固宜 It most decidedly ought to be.

故 KU[4]—This particle is used in the following ways:

1. As an adversative particle.

明知故問 To know perfectly well, and yet put questions.

知情故枉 To understand the case and yet decide (it) unjustly.

王欲其笑萬端故不笑 The prince tried by many ways (萬端) to make her laugh, yet she did not laugh.

故

2. As a consequential particle,—*then*; *therefore*.

不自伐.故有功 He did not boast himself, consequently he was rewarded.

玉人以爲寶也.
故敢獻之 The jeweller (玉人) acknowledged (以爲) (it) a gem; therefore (故) I dared to offer it (之) (to you).

士窮不失義.達民不離道.故不失望 The scholar when poor does not lose his righteousness; when prosperous (達) does not leave the proper path; therefore the people are not disappointed in their expectations.

顧 KU[4]—an adversative particle,—*yet*; *but*; *still*.

惠上澤下.則顧及下.大有後先必上 If above there be a big source of benevolence, then (則) favor certainly will flow down. But first it will reach those who are above, and then those who are below.

說顧客.刺客非耳卿 Sir (卿), you are not a killer of men (刺客), but only a good talker!

顧

LI

離 LI[2]—a prepositional particle used before the object,—*from*.

離此不遠	Not far from here.
離北岸二百步有大竹林	Two hundred paces from the northern shore there is a large wood of bamboos.

LIANG

良 LIANG[2]—a superlative particle.

良久	For a very long time.
良多	Very many.
良深	Very deeply.
良有以也	For a very good reason.

(For 以 vid. the particle 以 ,15),

MO

莫 MO[4]—a prohibitive particle.

施恩莫望報	When you do kindness, do not look for repayment.
閒談莫論人非	When talking at your leisure, do not discuss other men's wrong-doings.
肚饑莫與飽人言	When hungry, do not tell a full fed men.

莫

疑人莫用.用人莫疑 If you suspect a man, do not employ him; if you employ a man, do not suspect him.

NAI

乃 NAI[3].—This particle is used in the following ways:

1. As an adversative particle,—*but; however.*

始未嘗信.今乃知之 At first I did not believe, but now I know it (之).

(嘗 is a particle of completed action).

2. As a consequential particle,—*then; so that; thereupon.*

乃於案上取壺酒 Thereupon he took a kettle of wine from the table.

道士笑而允之.乃傳以訣 The priest laughingly assented and thereupon taught him a formula.

(以 here is a sign of the objective case).

子乃持索盤旋而上 So the boy caught hold of the rope and swarmed up.

(For 而 vid. the particle 而,7).

乃

雞既鳴乃寂無聲 As soon as the cock crew, all was silent,-of disembodied spirits making themselves heard at night.

(For 既 vid. the particle 既,3).

3. With the meaning: *to be.*

言乃心之聲 Words are the voice of the heart.

(之 here is a sign of the possessive case).

善乃福之基 Goodness is the foundation of happiness.

勝敗乃兵家之常 Victory or defeat is a common occurence with the soldier.

上帝乃萬善之本原 God is the origin of all good.

賢乃國家之寶 The man of virtue is the jewel of the state.

牡丹乃花中之王 The peony is the king of flowers.

孔子曰求無乃爾是過與 Confucius said, "Ch'iu, is it not you who are in fault here?"

(與 here is an interrogative particle).

乃

NEI

內 NEI[4]—a prepositional particle used after the object,—*within*; *in*; *among*.

於一月之內　Within the space of one month.

(之here is a sign of the possessive case).

此屋內　Inside this room.

於條約之內　In the treaty.

NING

寧 NING[2]—a comparative particle,—*better; it is better,* when it is only stated that an object, state or action is more preferable without comparing it with any other.

寧缺而勿用　It is better to keep the post vacant and not employ any one.

寧丁我躬　I would rather bear (丁) it myself.

寧 NING[2].... **不** PU[1] (or **莫** MO[4])—a comparative particle, *it is better.....then.....*

寧死不去　I would rather die than go.

寧作太平犬莫作離亂人　Better be a dog in times of general peace than a man in the midst of civil wars (離亂).

寧減十年壽莫受老來貧　Better have life shortened ten years than suffer poverty in the old age.

寧.....不

寧爲玉碎不爲瓦全 Better be a bit of broken jade than a whole tile.

寧可 NING-K'O³.... **不可** PU-K'O³—a comparative particle,—*it is better....than....*

寧可爲窮人補破衣不可與富人爲妾 Better mend the torn clothes of a pauper than be the concubine of a rich man.

寧可人負我不可我負人 Rather let others be ungrateful to me than I to others.

P'ANG

旁 P'ANG²—a prepositional particle used after the object,—*near; by; beside.*

海旁 By the sea.

立在道旁 To stand by the side of the road.

PEI

俾 PEI¹—a purposive particle,—*in order to.*

俾免沿途阻滯 In order to avoid obstruction on the way.

俾

將此物附送俾得交還失主 — I send this object herewith in order that it may be returned to the loser (失主).

(將 here is a sign of the object).

被 PEI[4].—This particle is used in the following ways:

1. As a prepositional particle used before the object, —*by*.

被匪竊去 — Robbed by bandits.

被本官查拿 — Was seized upon discovery by this office

被山遮蔽 — Hidden by hills.

2. As a sign of the passive.

將被拿之人立即釋放 — To release at once (立即) the men who have been seized.

(將 here is a sign of the object; 之 is a sign of the participle).

小民被欺必思報復 — If the common people be ill-treated, they are sure to think of revenging themselves.

今晨見各處房屋被毀者數百座 — It was evident this morning that the houses that have been destroyed in various places number several hundreds.

(For 者 vid. the particle 者; 2, a).

Note. The combination 被 ..... 所 with a verb following immediately after 所 forms a passive structure.

被

被火所燬　　Destroyed by fire.
被盜所刼　　Robbed by brigands.

輩 **PEI**[4]—a sign of the plural.

前輩　　Seniors.

後輩　　Juniors.

斷非吾輩所爲　　It was certainly not done by us.

(斷 is a particle of definite judgment).

PI

比 **PI**[3]—This particle is used:

1. As a comparative particle,—*than*.

番人造船比中國更固　　The ships built by foreigners (番人) are more solid than the Chinese ships (lit. China).

(更 is an intensifying particle,—*more*).

番山材木比內地更堅　　Timber from the foreign hills is more substantial than (timber) from the interior.

比

2. As a particle of time with the meaning: *when; as soon as.*

比其反也	When he had returned.
比至三嘆於車中	When they arrived, he sighed three times in his chariot.

比及 PI-CHI[1].—a particle of time with the meaning: *by the time; when.*

比及三年	In three years' time.
比及到房中	When they got into the room.
比及回家先問	When he came home, he first asked.

必 PI[4]—a particle of definite judgment.

大難不死必有後福	He who escapes (lit. does not die) from a great calamity, must have in the future a good fortune.
人必自侮然後人侮之	A man must insult himself before others insult him (之).
必非無由	There is certainly not without cause.
工欲善其事必先利其器	The workman who would do his work well, must first sharpen his tools.

必

PIEN

便 PIEN[4]—a consequential particle,—*then*; *thereupon*.

既昏便息 When (既) it is dusk, then rest.

此事問人便知 As to this matter, ask people, then you will know.

言及再婚便欲尋死 If any allusion were made to her marrying again, she would (then) try to commit suicide.

PING

並 PING[4]—This particle is used in the following ways:

1. As a particle of definite judgment in negative sentences.

並無不合 There is really no disagreement.

並非如此 It is really not so.

洋錢並不必禁 Foreign coin must on no account be prohibited.

洋行之設並無限制 There are no restrictions upon the opening of fōreign hongs.

(之here is a sign of the possessive case).

該處土產並無大宗 There is no principal class of local products at that place.

並

2. As an equalizing particle.

並重 Equally heavy.

並頭與足 Both head and feet.

各省教案同時並起 Missionary cases occurred in all the provinces at the same time.

3. As an intensifying-conjunctive particle,—*and moreover.*

本大臣當經照會該領事官. 並派委員向其當面告知 I thereupon (當) wrote officially to the said consul, and at the same time sent a deputy to inform him (of the matter) personally.

(經is a particle of completed action).

此事係根據條約.並與外商無損 This matter is based on treaty stipulations and further would involve no loss whatsoever to foreign merchants.

4. As a conjunctive particle,—*and*; *with* (mostly in the documentary and business styles).

前准來函並新訂章程八條 I have received your letter several days ago with the eight clauses of the newly fixed customs regulations.

並

昨准來函並節畧一張 I received yesterday your letter with a memorandum (enclosed).

PO

百 PO[2]—a sign of the plural.

百官 The various officials.

百貨 Goods of every description.

百產 Various products.

P'O

頗 P'O[1]—a superlative particle.

頗久 For a long time.

頗覺不安 To be very much distressed.

其言頗有價值 These words are of great value.

PU

不 PU[1]—a prohibitive particle.

不寶金玉而寶善人也 Do not value gold and jade, but value the virtuous men.

(而 here is an adversative particle).

不

不如 PU-JU[2] (or **不若** PU-JO[4])—a comparative particle,—*better; it is better,* when it is only stated that an object, state or action is more preferable without comparing it with any other.

不若從其所請 Better grant his request.

殺之無益.不如舍之 To kill it (之) is no use; I had better let it go.

公懼覆壓.計不如出而鬥之 He (公) was afraid of being crushed (under the walls) and thought (計) it was better to go outside and fight the thing (之).

不如不去 Better not go.

Note. When two objects, states or actions are compared and one of them is represented as more preferable, 不如 (or 不若) means: *not equal to; not to be compared with.*

所獲不如所亡 What he gained was not equal to what he lost.

(For 所 vid. the particle 所,2).

辯不若默 Argument is not equal to silence.

自古恭敬不如從命 From old, respect has never been as good as obedience.

上 SHANG[4]—a prepositional particle used after the object,—*on; above; upon.*

於樹上　　Upon the tree.

山上　　Upon the mountain.

SHE

設 SHE[4]—a conditional particle,—*if.*

設有不測　　If something unexpected should happen.

設身處地將若之何　　If you were in my place, what would you do?

(處 here means: *to be*; 將 is a particle of approaching action; 之 is an expletive).

設或 SHE-HUO[4]—a conditional particle,—*if.*

設或贏利未來而資本已罄則不能不假貸以濟之　　If there be no profit and the capital be exhausted, then it is necessary to make a loan (假貸) to help out.

(已 is here a particle of completed action).

設使 SHE-SHIH[3]—a conditional particle,—*if.*

設使三十年前則力求自強至積中國何至此哉弱　　How China would have become so weak, if thirty years ago (we) had energetically aimed to be strong?

(何 is an interrogative particle; 哉 completes the interrogative clause).

設使

SHEN

甚 SHEN[4]—a superlative particle.

甚不相宜	Extremely unsuitable.
其費甚大	These expenses are very large.
凌辱已甚	Already (已) very much disgraced.
此等案件亦甚少見	Cases of this class are also very seldom met with.

SHIH

始 SHIH[3]—a consequential particle,—*then; thereupon.*

道士既去始顧車中	As soon as (既) the priest had gone, he (then) looked at his cart.
始知所伐梨本即是物也	Then he knew that the cut pear-tree was just that thing.

(For 即 vid. the particle 即, 8).

始

是以 SHIH-I[3]—a consequential particle,—*therefore.*

仲尼之徒無道者無事世之後文以焉是以桓傳

There were none of the disciples of Chung-ni who spoke about the affairs of Huan and Wen, and therefore they have not been transmitted to the later ages.

(仲尼 *chung-ni*—the common name of Confucius; 之 in both cases is a sign of the possessive case.)

是故 SHIH-KU[4]—a consequential particle,—*therefore; for this reason.*

誠者物之終始是之不誠無物是故君子誠爲貴

Sincerity is the end and beginning of things; without sincerity there would be nothing. On this account the superior man regards sincerity as the most excellent thing.

(For 者 vid. the particle 者,I,b; the 1st 之 is a sign of the possessive case; the 2nd 之 is an expletive.

是故財聚則民散財散則民聚

Therefore, if wealth be accumulated, the people are scattered; if wealth be scattered, the people are gathered together.

使 SHIH[3]—This particle is used:

1. As a conditional particle.

使德國事協消 國條實定 加約則無 入果中形 九成德取

If Germany's adherence (加入) to the Nine-Power Treaty (of the Washington Conference) becomes a fact, it would nullify the Sino-German Agreement.

2. As a consequential particle.

彼奪不得 其民耕 時使 暇

They (princes) rob their people of their time, so that they cannot plough and cultivate their fields.

實 SHIH[2]—a particle of definite judgment.

事難 雖議行難 定實屬

Though the affair has been discussed and settled, it really is difficult to carry out.

實屬 膽大妄爲

It really shows great audacity and disorderly behaviour.

無田 無業窮貧 實屬

Without land, without occupation, he really is poverty-stricken.

適 SHIH[4]—a particle of completed action indicating that an action has just happened.

適來此地

He had just come to this place.

適有客來

Just then a guest arrived.

適

SHU

殊 SHU[1]—a superlative particle.

殊不可解	It is quite inexplicable.
殊不然	Not at all so.
殊屬可憐	Truly lamentable.
殊不爲意	Paid no attention.

庶 SHU[4]—a consequential particle—*then; so that.*

必須設一善法庶可安生矣	We must devise a good plan, so that we can live in peace.
盜匪無從進步良民庶可安居	Brigands will not be able to make their way in and so well-behaved people will be able to dwell in peace.

孰 SHU[2]—an interrogative particle,—*who? which? what?*

功名與生命孰重	Fame or life, which is more important?
孰從而聽之	Which side is one to take?
未知孰是	I know not what is right.
孰肯捨生而取義哉	Who is willing to throw away life and take righteousness?

(哉 completes the interrogative clause).

孰

孟子曰事孰爲大事親爲大 Mencius said, "Of services (事) which is the greatest? The service of parents is the greatest."

SO

所 SO[3]—an individual particle.

This particle is used in the following ways:

1. Used as noun 所 means: *a place.*

各得其所	Each one in his proper place.
事務所	An office.
製造所	A factory.

2. In combination with verbs or adjectives 所 forms adjective clauses: *that which ....; those who ...., etc.*

所聞所見	What is heard and seen.
必有所思	There is sure to be something to think about.
嚴飭所屬	To give strict orders to one's subordinates (lit. to those who are subordinate).
其所言有信者有不信者	There were some who believed, and some who did not believe what he said.

(For 者 vid. the particle 者, 2, a).

所

無所不能.無所不知 (He is) omnipotent, omniscient (lit. there is not that which he cannot; there is not that which he knows not).

貪財者無所不爲 Those who covet wealth will do anything (lit. there is not that which they will not do).

小人爲不善.無所不至 When the mean man practises evil he will proceed to any extreme.

貧與賤.是人之所惡也 Poverty and meanness are what men dislike.

(之 here is an expletive).

在所不能 It is in the category of the impossible (lit. it belongs (在) to that which is impossible).

彼之所難.此之所易 What is difficult to one man is easy to another.

所

3. The combination 所 . . . . 者 , with a verb or adjective put between, forms:

A) *adjective clauses*:

Those who. . . .; that which. . . ., etc.

所謂大臣者以道事君 — Those who are called great ministers serve their prince according to (以) righteousness.

所樂者淺所患者深 — Joy (lit. what is joyful) is superficial, troubles lie deep.

所能爲者必爲之 — What I can do I certainly will do.

我所慮者惟此耳 — I am anxious about this question only (lit. that which I am anxious about is only this question).

(耳 is a final particle meaning: only; simply).

所求於人者重而所以自任者輕 — What they require from others is great, what they lay upon themselves is light.

其所謂天者即是帝上天也 — That which is called Heaven is the supreme ruler of the great heaven.

所

B) *verbal nouns.*

所謂修其心所忿懥.正在身者.身有不正則不得其正

(The meaning of) the expression (所謂...者), "The cultivation of one's nature depends on rectifying his heart" (is this): if a man be under the influence of passion, he will be incorrect in his conduct.

所謂治其家不能教之.必先教其人.國可齊.而無家者.

(The meaning of) the expression, "In order to govern the State rightly it is necessary first to regulate the family" (is this): it is not possible for one to teach others, when he cannot teach his own family.

(For 之 vid. the particle 之, 8).

Note. Sometimes the combination: 所....者 with a verb between is used only to give an emphasis to that verb.

吾所愛彼者.因其好學也

I like him because he loves learning.

人所崇拜孫文者.以其爲革命巨子也

The people worship Sun-wen because he was a great promoter of the revolution.

所

4. The combination 所以 forms:

A) adjective clauses:

That through which.....; that with which .....; that why....., etc.

知所以修身則知所以治人 — If he knows by what means (lit. that with which) to cultivate his character, he will know by what means to govern men.

除害即所以興利也 — To eradicate (除) evils is just the way (lit. that with which) to give rise to profits.

(For 即 vid. the particle 即, 8).

敢問其所以異 — May I ask what is the difference (lit. that by which it differs)?

此天地之所以爲大 — This (is) that in which heaven and earth are great.

(之 is here an expletive).

有爲必有所以爲 — When something is done, there is necessarily something by which it is done.

先觀所以失之原後知所以取之 — First observe the cause (原) by which it was lost, and you will know the way (術) by which it can be regained.

(In both cases the 1st 之 means, *it*; the 2nd 之 is a sign of the possessive case).

所

B) a consequential particle,
—*therefore; thence.*

海不拒細流.所以成其深 The sea does not reject small streams, hence its depth.

泰山不厭土.所以成其高 Mt. T'ai had no objection to mud (in any quantity) and so attained its great height.

二十餘年中國尙不能改革一切司法行政之弊端.所以廢棄治外法權一事.亦無從談起 During a period of more than twenty years, China had not been able to get rid (lit. to alter-改革) of the malpractices of her judicial system, so that there was no way (無從) to start talking about the abolition of extraterritoriality.

5. 所 is often used in combination with 有. The meaning of this combination depends on the place it occupies in the sentence.

When 所 有 is placed at the end of a sentence, 所 forms a kind of the adjective clause where 有 means: *to have.*

凡其所有 All that he has.

所

此地爲吾父所有 This land belongs to my father.

妾身遂爲君之所有 Then I, your hand-maiden (妾身), shall become your own property.

(遂 here is a consequential particle).

Being put before a noun 所有 simply gives an emphasis to it, and is equivalent to the definite article "the" and sometimes "all the".

所有公文案件 All the official documents and records.

所有業經派出各國大臣 The ministers who have already been despatched to various countries.

(業經 is a particle of completed action).

所有現約五條 The five articles of the present treaty.

所有章程列後 The regulations are given hereafter.

所以 SO-I[3]—a consequential particle, vid. 所 , 4, b).

SSU

似 SSU[4]—an assimilative particle.

似木石之無知也 Like the insensibility (無知) of wood or stone.

似

古人有大聖德形似獸心

The ancients in their form were like beasts, but in their hearts they had virtue of the great sages.

意似搖然

He seemed to vacillate.

心似平原走馬易放難收

The heart is like a horse on a level plain, easily started, not easily stopped.

斯 SSU[1]—a consequential particle,—*then; so that.*

得天下有道得斯得天下民矣

There is a way to get the empire,—get the people, and then the empire is secured.

子曰仁遠乎哉我欲仁斯仁至矣

The Master said, "Is virtue a thing remote? I wish to be virtuous, and (then) virtue is at hand."

(For 哉 vid. the particle 哉, 3; 乎 here is an an interrogative particle).

敢問國君欲養斯君子如何斯可謂養矣

I venture to ask how (如何) the sovereign of a State, when he wishes to support a superior man, (must proceed), that (斯) he may be said to support (him in the proper way)?

斯

SUI

遂 SUI[2]—a consequential particle,—*then; thereupon.*

明日遂行 Thereupon he took his departure the next day.

至地遂與人等 On reaching the ground (the dwarf) then became as tall as an ordinary person.

遂欲動身 Thereupon he prepared to start.

歸念遂息 Thereupon he thought no more of returning home.

遂即 SUI-CHI[1]—a consequential particle,—*then; thereupon.*

遂即撲滅 Thereupon the fire was extinguished.

遂即折回 He thereupon returned.

TAN

但 TAN[4]—a limiting particle.

但願如此 I only wish it to be so.

世人但顧眼前. 不想日後 Men of the world only look at what is before their eyes; they do not think of the future.

但

T'ANG

倘 T'ANG[3]—a conditional particle,—*if*.

倘其不願	If he is not willing.
倘敢故違.定行拿辦	If they dare to disobey intentionally (故違), I certainly shall proceed to arrest and punish them.

Note. As conditional particle 倘 is often used in combination with 或，若，如 and 然.

TENG

等 TENG[3]—This particle is used:

1. As an equalizing particle.

晝夜等長	Day and night are of equal length.
二事等難	Both affairs are equally difficult.

2. As a sign of the plural.

When 等 is added to general names, the following rules are to be observed:

Being added to one name 等 serves generally as a sign of the plural.

該洋人等	The said foreigners.

等

親屬人等	Relatives.
本大臣等	We, ministers of State.
伊等	They.
我等	We.

When added to two names 等 is a sign of the plural only, when it is clear that besides the two categories mentioned there are no others in view:

原被告等	The complainant and defendant.
文武等官	Civil and military officers.
該兵勇等	The said regulars and volunteers.
爾士民等	You (爾), the literati (士 and common people.

In other similar cases, when there is no indication that the question is only about the two names mentioned 等 means: *and others; etc.*

天文地理等學	Astronomy, geography and other sciences.
綢緞皮革等貨	Silk, leather and other goods.

Very often 等 is added to one or several proper names. When 等 is added to one proper name, it is to be translated: *and others.*

王文正等　Wang Wen-cheng and others.

武大合等撞開大門進內行劫　Wu Ta-ho and others burst open the great gate, entered in and proceed to rob (the house).

When 等 follows two or more proper names, it simply expresses the plurality of the names mentioned indicating at the same time the end of the enumeration of the proper names:

大興宛平等縣　The districts Ta-hsing and Wan-p'ing.

直隸山西陝西甘肅等省　The provinces of Chihli, Shansi, Shensi and Kansu.

The same rule as for proper names is applied when 等 follows the expressions of time:

六月初九等日　On the 9th and other days of the 6th month.

二十五二十六等日　The 25th and 26th days.

道光八九十一等年　The 8th, 9th and 11th years of Tao-kuang.

TI

第 TI[4]—a limiting particle.

第不知耳　Only do not know.

人皆好之.第余則否　All like him, (之) only I do not.

第

TING

定 TING[4]—a particle of definite judgment.

定爲此事	It was certainly on account (爲) of this.
定當懲辦	Certainly must be punished.

TSAI

在 TSAI[4]—a prepositional particle used before the object,—*at; on; in.*

有我在此	I am here.
罪不在我	It is not my fault.
懷恨在心	To harbor resentment in one's heart.

哉 TSAI[1]—This particle is used in the following ways:

1. As an exclamatory particle used mostly to emphasize individual words.

美哉園也	Beautiful indeed is the garden!
誠哉是言也	True indeed is this saying!
大哉堯之爲君也	Great indeed was Yao as a sovereign!

(之 here is an expletive).

戲無益戒之哉	Play is no good; beware of it!

2. As an interrogative particle.

孟子曰.不仁者.可與言哉 Mencius said, "How is it possible to speak with those (princes) who are not benevolent?"

(For 與 vid. the particle 與, 4, note).

3. 哉 is often used in combination with interrogative or exclamatory particles to complete interrogative or exclamatory clauses.

夫何爲哉 What does he (夫) do?

彼惡敢當我哉 How (惡) dare he withstand me?

子曰.吾有知乎哉 The Master said, "Am I possessed of knowledge?

(乎 here is an interrogative particle).

何足道哉 How is it worth mentioning (道)?

何有於我哉 What is this to me?

TS'AI

纔 TS'AI[2]—a particle of completed action,—*as soon as.*

纔及地.急擊之 As soon as it struck the ground, he quickly hit at it.

纔

TSAO

遭 TSAO[1]—a sign of the passive.

田禾均遭淹沒 Fields and grain, all were drowned.

TSE

則 TSE[2]—a consequential particle, which corresponds to 就 in the spoken language and seldom needs to be translated.

以義爲利則財恒足 Take uprightness to be (your) profit, and then your wealth will be always (恒) sufficient.

(For 以 .... 爲 vid. the particle 以, 7, note).

過則勿憚改 If you have faults, do not fear (憚) to abandon them (lit. to correct).

不欺人心則安 If one does not deceive people, one's mind will be at peace.

何爲則民服 What should be done so that the submission of the people might be secured?

Note. Sometimes 則 is used only to emphasize individual words, or expressions.

內則父子,外則君臣 At home there is (the relation of) father and son; abroad that of prince and minister.

則

舜之不臣堯.則吾既得聞命矣

On the point of Shun's not treating Yao as a minister, I have received your instructions.

(既 is a particle of completed action).

TS'ENG

曾 TS'ENG.[2]—This particle is used:

1. As a particle of completed action.

所欠未曾結清

He has not cleared off his debts.

(For 所 vid. the particle 所, 2).

此事不知曾否說與本家親族

I do not know whether he has, or has not, mentioned this matter to his own family and relatives.

尙有多數國家未曾答覆

Several countries had as yet made no reply.

曩者臨時政府開始之日.曾規定應辦者若干事

Formerly, when the Provisional Government was first established, I planned a number (若干) of affairs to be carried out.

(For 者 vid. the particle 者, 1).

2. As an adversative particle,—*but; yet; however,* etc.

有酒食先生饌孝曾乎是以爲

When (the young) have wine and food, they set (them) before their elders (先生). But is this (是) to be considered filial piety?

(For 以爲 vid. the particle 以, 7).

雖身事少體日恤家弱曾日廢不

Even though the health (lit. body) (of the wife whose feet are bound) gets weak from day to day, and the house affairs go from bad to worse, still (the husband) has not a bit of compassion.

曾經 TS'ENG—CHING[1]—a particle of completed action.

曾經言過

I have already mentioned (it).

曾經照會在案

A despatch (to this effect) is already on record (在案).

曾經報過

Has already been reported.

曾經簽字之大臣駐京則於各國該

The Ministers at Peking of the signatory (lit. who had signed) Powers to the said Tariff.

(For 之 vid. the particle 之, 5).

曾經

TSUI

最 TSUI[4]—a superlative particle.

最優之禮 — The most courteous treatment.

(之 is here a sign of the adjective).

最西之處 — The extreme west.

(之 as above).

最關緊要 — Of the utmost importance.

TSUNG

總 TSUNG[3]—a particle of definite judgement.

總無功效 — Never making any progress.

總期有成 — In the full hope of accomplishing.

TS'UNG

從 TS'UNG[2]—a prepositional particle used before the object,—*from; by; through; since.*

病從口入 — Disease enters by the mouth.

從今而後 — Henceforth.

諸將皆從壁上觀 — All generals were looking from the wall.

(皆 here an equalizing particle).

從

TU

獨 TU[2]—a limiting particle.

獨是此人不樂	Only he is not happy.
獨有此人可辦	Only this man can put the matter through.

T'U

徒 T'U[2]—a limiting particle.

徒悲無益	Mere weeping is of no avail.
徒善不足以爲政	Kindness alone is not sufficient for government (lit. to make government thereby-以).

(For 以 vid. the particle 以 , 12).

TUAN

斷 TUAN[4]—a particle of definite judgement.

斷不能	Absolutely impossible.
斷無此理	Absolutely absurd.
斷難相允	It is really impossible to accede (to your request).

斷

T'UNG

同 T'UNG[2]—a prepositional particle used before the object,—*with; together with.*

同君一意	I am of the same opinion with you.
同予前往	He went with me.

TZU

自 TZU[4]—This particle is used:

1. As a particle of definite judgment.

官清民自安	If the officials be pure, the people naturally will be tranquil.
死君自是忠臣志	To die (for his) sovereign is naturally the faithful minister's determination.
公道自在人心	A sense of what is right is naturally in man's heart.
國務院自當復政	The Cabinet, as a matter of course, must be restored (復政).

2. As a prepositional particle used before the object,—*from*.

自古至今	From of old until now.
自接函之時	Eversince the receipt of the letter.

(之 here is a sign of the possessive case).

此人來自內地	This man comes from the interior.
天視自我民視. 天聽自我民聽	God sees according (lit. from) as my people see; God hears according as my people hear.

外 WAI⁴—a prepositional particle used after the object, —*without; beyond; outside.*

此外	Besides this.
意外	Beyond expectation.

萬 WAN⁴—This particle is used:

1. As a particle of definite judgment.

萬無更改	Absolutely fixed; unchangeable.
萬勿推辭	Refuse on no account.
萬無此理	There is absolutely no such principle.
萬難應允	It is quite impossible to assent to.

萬

2. As a sign of the plural.

萬物	Everything: all creation.
萬國	All nations.
萬方	All places; everywhere.

WEI

惟 WEI[2]—a limiting particle.

惟當如此	It must only be thus.
豈惟一人	How is it only one person?
惟仁者能好人。能惡人	Only the benevolent can love men, can hate men.

(For 者 vid. the particle 者, 1, a).

惟此二條萬難應允	Only these two clauses it is quite impossible to assent to.

爲 WEI[4]—This particle is used in following ways:

1. As a purposive particle.

爲今之計	A plan for the present juncture.

(之 here a sign of the adjective).

爲國致命	To die for one's country.
鳥爲食亡人爲財死	Birds die for the sake of food, men perish for the sake of wealth.

子曰古之學者爲己今之學者爲人

The Master said, "The ancient men learned for themselves (for their own improvement). The present men learn for other men (for the approbation of others)."

(之 here is a sign of the adjective; 者 gives a participial force to 學).

2. As a causal particle.

爲不順於父母所如窮人無所歸

Because he was not in accord with his parents, he like a poor man had no place to which to turn.

子曰射不主皮爲力不同科

The Master said, "In archery it is not (going through) the leather which is the principal thing;-because (people's) strength is not equal."

3. As a prepositional particle used before the object,—*by; with.*

爲捕役執去

Arrested by constables.

但見卜人頭面糢糊皆爲犬血

The diviner's head and face appeared blurred with dog's blood.

Note. The combination 爲 .... 所 with a verb following immediately after 所 forms a passive structure.

爲

爲婦人所惑　Influenced by his wife.

爲其友所知　It was known by his friends.

爲勢所迫　Compelled by circumstances.

爲人所利用　To be mere tool of another; to be a cat's-paw.

勿 WU⁴—a prohibitive particle.

勿言人之短　Do not speak of other people's shortcomings.

(之 is a sign of the possessive case).

己所不欲勿施於人　What you do not wish done to yourself, do not do to others.

(For 所 vid. the partice 所, 2).

勿恃富而欺窮　Do not trust in your wealth and illtreat the poor.

勿謂言之不預也　Do not say that you were not warned in time.

(之 is an expletive).

毋 WU²—a prohibitive particle.

毋友不如己者 Have no friends not equal to yourself.

毋違此示 Do not disobey this proclamation.

毋貽後悔 Do not leave cause for regret.

無 WU²—a prohibitive particle.

子曰無欲速無見小利 The Master said, "Do not be desirous to have things done quickly, do not look at small advantages."

王無罪歲斯天下之民至焉 Let Your Majesty cease to lay the blame on the year (of scarcity), and (then) the people from all the empire will come to you.

(斯 is a consequential particle; 之 here is a sign of the possessive case).

惡 WU⁴—an interrogative particle,—*who*? *where*?

彼惡知之 How should they know it (之)?

彼惡敢當我哉 How dare he withstand me?

(哉 is used here to complete the interrogative clause).

惡

惡在其爲民父母也 Where is their paternal relation to the people?

惡乎 WU⁴-HU—an interrogative particle,—*how*?

天下惡乎定 How can the empire be settled?

君子去仁惡乎成名 If a superior man abandon virtue (去仁) how can he fulfil (the requirements) of (that) name?

YEH

也 YEH³—a final particle most frequently used.

見義不爲無勇也 To see what is right and not to do (it) is want of courage.

獲罪於天無所禱也 He who offends against Heaven has none to whom he can pray.

子曰士志於道而恥惡衣惡食者未足與議也 The Master said, "A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit (足) to be discoursed with."

(For 與 vid. the particle 與, 4, note).

四海之內皆兄弟也 All within the four seas are brothers.

(皆 is an equalizing particle; 之 here is a sign of the possessive case).

子曰君子病無能之病人不己知也 The Master said, "The superior man is distressed (病) by his want of ability. He is not distressed by men's not knowing him."

(之 here an expletive).

Note. 也 is often used in the middle of sentences, at the end of correlated clauses as well as after individual words and expressions giving emphasis to them.

君子過也如焉之過也人皆見之日月食焉 The faults of the superior man are like the eclipses of the sun and moon. He has faults, and all men see them.

(The 1st and 2nd 之 are signs of the possessive case; the 3rd 之 is a pronoun: them).

其爲人也發憤忘食樂以忘憂 He is a man, who in his eager pursuit (of knowledge) forgets his food, and so rejoices (at its attainment) that he forgets his sorrows.

(For 以 vid. the particle 以 , 11).

也

學也祿在其中矣 — As to learning, (one's) salary may be found therein.

必也使無訟乎 — What is essential, is to cause (the people) to have no litigations.

也已 YEH-I[3]—a final particle greatly emphasizing the preceding sentence,—*really; indeed.*

可謂好學也已 — (Of such a person) it may be said that he indeed loves to learn.

四十五十而無聞焉斯亦不足畏也已 — If he reaches the age of forty or fifty, and has not made himself heard of, then (斯) indeed he will not be worth (足) being regarded with respect (畏).

(For 焉 vid. the particle 焉, 1, note).

子曰如有周公之才之美使驕且吝其餘不足觀也已 — The Master said, "If (如) (a man) have abilities as admirable as those of the duke of Chou, (yet) if (使) he be proud and niggardly, those other things are really not worth being looked at.

(之 in both cases is a sign of the possessive case).

也者 YEH²-CHE—a particle emphasizing individual words. Vid. the particle 者, 1, b.)

也已矣 YEH-I-I³—a final particle giving a strong emphasis to the preceding statement.

周之德.其可謂至德也已矣 The virtue of the house of Chou may be said to have reached the highest point indeed.

(For 其 vid. the particle 其, 2).

日知其所亡.月無忘其所能.可謂好學也已矣 He, who from day to day recognises what he has not, and from month to month does not forget what he attained to (lit. can), may be said indeed to love to learn.

(亡 *wu*²—not; without).

也與 YEH³-YÜ-an exclamatory particle.

舜其大孝也與 How greatly filial was Shun!

(For 其 vid. the particle 其, 2).

子曰.語之而不惰者.其回也與 The Master said. "Never flagging when I set forth anything to him;-ah! that is Hui!"

(之 here is a pronoun: *him*).

耶 YEH[1]—an interrogative particle.

是耶非耶	Is it so or not?
其信然耶	Is it true?
果不樂耶	Is it not happiness?

業 YEH[2]—a particle of completed action.

我國當局業分向德美兩國政府聲明	Our Government (當局) has notified both the German and American Governments.

業已 YEH-I[3]—a particle of completed action.

業已向其告知	They have already told (it) to him.
此事如何辦理業已明論於前	How this affair should be dealt with, has already been discussed and made plain beforehand.
昨接來文業已閱悉	Your despatch, which I received yesterday, I have minutely perused.

業已

業經 YEH-CHING[1]—a particle of completed action.

經業飭縣照數 Orders have already been
發銀 given to the District Magistrate (縣) to issue money in accordance with the amount.

德國在華業經 Germany has already forfeited her special rights and interests in China.
放棄其特權
利益

業經令其各赴 He has already ordered them each to proceed to their new post.
新任

兩國業經失和 A rupture has already occurred between the two countries.

焉 YEN[1]—This particle is used:

1. As a final particle. As such 焉 is less frequently used than 也 or 矣.

夫國君好仁天 When the prince is merciful,
下無敵焉 the country has no enemies.

(夫here is initial particle).

人心不同如其 Men's hearts are different
面焉 just as their faces are.

(如 here is an assimilative particle).

焉

樹成陰而衆鳥息焉

The tree makes a shade and birds come to rest in it.

子曰.衆惡之.必察焉.衆好之.必察焉

The Master said, "When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case."

王無罪歲.斯天下之民至焉

Let Your Majesty cease to lay the blame on the year (of scarcity), and then from all the empire the people will come to you.

(無 here is a prohibitive particle; 斯 a consequential particle; 之 is a sign of the possessive case).

Note. 焉 like 也, is often found at the end of correlated clauses and also after individual words giving emphasis to them.

子曰.君子病無能焉.不病人之不己知也

The Master said, "The superior man is distressed by his want of ability. He is not distressed by men's not knowing him."

焉

邦有道.貧且賤焉.恥也.邦無道.富且貴焉.恥也

When a country is well-governed, poverty and a mean condition are things to be ashamed of. When a country is ill-governed, riches and honor are things to be ashamed of.

(且 here is a conjunctive particle).

心不在焉.視而不見

When the mind is not present, we look but do not see.

心焉忉忉

My heart is full of sorrow.

2. As an interrogative particle,—*how*? *where*?

未知生.焉知死

When you do not know life, how can you know about death?

割雞焉用牛刀

Why use an ox-knife to kill a fowl?

子曰.後生可畏.焉知來者之不如今也

The Master said, "A youth (後生) is to be regarded with respect (畏). How do we know that (his) future will not be equal to (our) present?"

(之 here is an expletive).

焉

不入虎穴焉得虎子 Without entering the tiger's den, how can you get its young?

未能事人焉能事鬼 While you cannot serve men, how can you serve spirits?

儼然 YEN-JAN[3]—an assimilative particle.

其功業儼然豪傑 His merits are like those of heroes.

儼若 YEN-JO[4]—an assimilative particle.

儼若宿知 As though he had already known it long before.

儼如 YEN-JU[6]—an assimilative particle.

其道德儼如聖賢 His virtue is like that of holy men and sages.

YIN

因 YIN[1]—This particles is used:

1. As a causal particle.

因何緣由 For what reason?

因公廢私 To neglect private affairs because of public business.

因此識彼 To infer (lit. to know) that from this.

因

因天時嚴冷難以行工 On account of the severity of the weather, it was difficult to proceed with the work.

因其狡而遠之 As he is artful (狡), they avoid him.

(而 here is a consequential particle,-*therefore*).

因暖故無氷 As it is warm, there is no ice.

2. As a consequential particle.

若民則無恒產因無恒心 As to the people (if) they have not a regular livelihood, then they will not have a fixed heart.

(For 若 vid. the particle 若, 2).

又 YU[4]—an intensifying—conjunctive particle.

已蒙賜函又蒙駕臨 I have already been favored with your letter and also honored with your visit.

(已 here is a particle of completed action).

此道較近又無危險 This road is shorter and not dangerous.

不能又不可 I neither can nor ought to.

尤 YU[2]—an intensifying particle.

尤異 More strange.

尤

尤可怪	Still more extraordinary.
尤不足觀	Still more unworthy (足) to be looked at.

由 YU[2]—This particle is used:

1. As an assimilative particle for 猶,

今之樂由古之樂也	The music of the present day is like the music of antiquity.

(之 in both cases is a sign of the possessive case).

2. As a prepositional particle used before the object, —*from; by.*

由淺入深	From shallow to deep.
由此門進	Go in by this door.
由水道	By water.
由陸路	By land.
由領事官飭該商	The consul instructed the said merchant (lit. by the consul' it was ordered to the said merchant).
不由人算	Not within the calculations of mortals.

由是 YU-SHIH[4]—a consequential particle.

兩國相與.由是有外交之條約	When two states come into contact, foreign treaties result therefrom.

(之 here is a sign of the adjective).

由是

有如 YU-JU²—a conditional particle

有如萬物不爭必不能生存. If there were in nature (萬物) no struggle for existence, life would not be possible.

猶 YU²—This particle is used:

1. As an adversative particle,—*but; still; yet.*

經目之事猶恐未眞 Things which have passed befor the eyes, one still fears they are not true.

(For 之 vid. the particle 之, 5).

寡人之囿方四十里民猶以爲大何也 My park contains (only) forty square *li*, and people still look on it as large. How is this?

(For 以爲 vid. the particle 以, 7).

天作孽猶可違自作孽不可活 When Heaven sends down calamities, it is still possible to escape them. When we occasion calamities ourselves, it is not possible any longer to live.

猶

雖强記猶不清　Though I try hard to recollect, I am still not clear about it.

2. As an assimilative particle,—*like; as if*, etc.

視人事猶己事　To regard others' interests as one's own.

仁之勝不仁也猶水勝火　Humanity conquers inhumanity like water conquers fire.

(之here is an expletive; for 也 vid. the particle 也, note).

子曰過猶不及　The Master said, "To go beyond is as wrong (lit. like) as not to come up."

民之歸仁也猶水之就下　The people turn to benevolence as water flows downwards.

(之 in both cases is an expletive).

急急行善猶恐不及　Do good with all speed, as if you were afraid of not being in time.

YÜ

于 YÜ[2]—a prepositional particle used with 於.

於 YÜ[2]—This particle is used:

1. As a prepositional particle used before the object,—*in; at; on; to; for; by; from.*

於今　At present.

於彼時　　At that time.

於是日　　On that day.

於進口之時　　At the time of entering the port.

(之 here a sign of the possessive case).

於該處　　At the said place.

不求於人　　Not to ask from others.

易於上岸　　Easy to land.

不足於耕　　Not sufficient for cultivation.

百昌生於土而反於土　　All things (百昌) spring from the dust, and to the dust they return.

良醫之子多死於病　　Of the sons of clever doctors many die from disease.

治人者食於人.
治於人者食人　　Those who rule are supported by others, and those are ruled (by others) provide support.

(For 者 vid. the particle 者, 2).

2. As a comparative particle,—*than*.

彼賢於此　　That one is better than this.

苛政猛於虎也　　Bad government is worse than a tiger.

養心莫善於寡欲 To nourish the heart there is nothing better than to make the desires few.

死亦我所惡所惡有甚於死者 I dislike death indeed, but there is that which I dislike more than death.

(For 者 vid. the particle 者, I, a; for 所 vid. the particle 所, 2).

枝不得大於幹 Branches cannot be bigger than trunk.

於是 YÜ-SHIH[4]—a consequential particle.

自有輪舶洋海於是交通 From the time steamers made their appearance, the oceans (then) became passable.

衣食於是乎足 Food and raiment thereupon become plentiful.

(乎 here is an expletive).

與 YÜ[1]—This particle is used:

1. As a conjunctive particle.

富與貴是人之所欲也 Riches and honor are what men desire.

(之 here is an expletive; for 所 vid. the particle 所, 2).

貧與賤是人所惡也 Poverty and meanness are what men dislike.

惟我與爾有是夫 It was only you and I who attained unto this (是).

(For 夫 vid. the particle 夫, 2).

腿與足以木爲者 The legs and feet were made of wood.

(For 以 vid. the particle 以, 1).

2. As an exclamatory particle, sometimes used alone, sometimes in combination with other exclamatory particles.

孝弟也者.其爲仁之本與 Filial piety and fraternal submission!—are they not the root of benevolence?

(For 也者 vid. the particle 者, I, b; 之 here is a sign of the possessive case).

豈不大與 Is is not great?

3. As an interrogative particle.

是誰之過與 Whose fault is it?

王之所大欲.可得聞與 May I hear from you what is that Your Majesty greatly desires?

(之 here is an expletice; for 所 vid. the particle 所, 2).

犬之性猶牛之性.牛之性.猶人之性與 Is the nature of a dog like the nature of an ox, and the nature of an ox like the nature of a man?

(之 here is a sign of the possessive case; 猶 is an assimilative particle).

君子之爲道也.以其志亦將以求食與

When the superior man practices high principles (爲道), is it also his aim to seek for a living in the future thereby?

(將 here a particle of approaching action; 之 is an expletive; for 以 vid. the particle 以, 12).

夫子至於是邦也.必聞其政.求之與.抑與之與

When the Master comes to any country (是邦), he does not fail to learn (all) about its government. Does he ask for his information or (抑) is it given to him?

(The 1st and 3rd 與 are interrogative particles; the 2nd 與 means: *to give;* 之 in both cases is a pronoun: *it.*—information).

4. As a prepositional particle used before the object,—*with*; *for*; *to*.

與原議不符 Not in accordance with the original agreement.

與他何干 What business is it of his?

與國課有關 Affecting the revenue.

Note. As a prepositional particle 與 is sometimes used without the object leaving the latter to be surmised.

子曰士志於道而恥惡衣惡食者未足與議也

The Master said, "A scholar whose mind is set on truth (道), and who is ashamed of bad clothes and bad food is not fit (足) to be discussed with."

(For 者 vid the particle 者, 2).

子曰可與言而與之言失言不可與言而不與之言失人不可與人而言

The Master said, "When (a man) may be spoken with, not speak to him (之) is to err in reference to the man (lit. to lose the man). When (a man) may not be spoken with, to speak to him is to err in reference to our words."

孟子曰自暴者不可與言也自棄者不可與有爲也言非禮義謂之自暴也仁人心也義人路也曠其居而弗居舍其路而弗由哀哉

Mencius said, "With those who are cruel to themselves, it is impossible to speak. With those who throw themselves away, it is impossible to do anything."

與其 YÜ-CH'I[2].....**不如** PU-JU[2]—(or 莫如, 不若, 寧) a comparative particle,

—as compared with .... it is better..

與其遲到不如到.

Better not come at all than come late.

與其悔之於終不如愼之於始

Repentance at the end is not so good as caution in the beginning.

(之 in both cases is an expletive).

與其.... 不如

藥自求前病後病如不防與

Seeking for drugs after one is ill, is not so good as taking care of oneself beforehand.

臣寧於三子無死於二三子之手也與其死於二三子之手與予

Than that I should die in the hands of ministers, is it not better that I should die in the hands of you, my disciples (二三子)?

(乎here is an interrogative particle; 之 a sign of the possessive case).

歟 YÜ[1]—an exclamatory and interrogative particle used with 與.

愈 YÜ[4]—an intensifying particle.

愈久 Still longer.

愈加 Still more; further.

愈速愈妙 The sooner, the better.

進愈心愈明德文道弱質愈薄物 The more materialistic culture advances, the weaker becomes virtue.

YUN

云爾 YÜN-ERH[3]—a final particle meaning: *simply; only.*

其爲人也發憤忘之
忘憂不知老爾
將至云爾

He simply is a man, who in his eager pursuit (of knowledge) forgets his food, who so rejoices (at its attainment) that (以) he forgets his sorrows, and who does not perceive that old age is coming on.

(For 以 vid, the particle 以, II; 將 here is a particle of approaching action; 之 is an expletive).

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